

Sifra Emor ch. VI, Par. 7 (Rabad to Sifra l. c.: *corner of the mouth*). Rashi 'מתא' ib. in Gem. תיזמור; תיזמור; תיזמור.

\* **מתאכלי** m. pl. (cmp. **מתאכלא**), *bunches of garlic*. B. Bath. 86<sup>a</sup>, v. **מתאכלא**.

**מתארא** m. (= מתחרא, v. מתרי; Syr. מתרא, P. Sm. 2256) *rake, poker, shovel*. Hag. 4<sup>b</sup>, sq. חור 'מתארא' (Ar. מתוארו; En Yakob) took a shovel in hand and raked &c., v. מתרי. Gitt. 69<sup>b</sup> bot. ותריר 'מתארא' Ar. ed. Koh. (oth. Ar. ed. מתוריא; ed. מתוריא) and let him bring a shovel and put it over them &c. [Ar.: *a board*.]

**מתבין** m. (b. h.; denom. of מתבן) *shed for straw &c.* Erub. VII, 5; Tosef. ib. IX (VI), 17; a. e.

**מתברא** m. ch.=h. **משבר**. Targ. II Kings XIX, 3; Targ. Is. XXXVII, 3. Targ. II Sam. XXII, 5 (h. text **משברי**); Targ. Ps. XVIII, 5 (h. text **חבלי**). Targ. Ex. I, 16 (G. ed. Dien. **ח**; h. text **אבנים**); a. e.

**מתברא** m., pl. **מתברין** (תבר) =b. h. **משברים**, *breakers, waves*. Targ. Ps. XLII, 8.

**מתב** (denom. of next w.) *to bridle*. Pesik. Zakh., p. 24<sup>b</sup> **מתב**, v. **בלם** II; Yalk. Deut. 938; Tanh. ed. Bab., Ki Thetsé 6 שמתו (corr. acc.)

**מתב** m. (b. h.) *bridle, reins*. Pirké d'R. El. ch. XXXVI (ref. to אמה אחת ממ' חמור II Sam. VIII, 1) לקח אמה אחת ממ' חמור 'מתב' he (Isaac) took one cubit's length of the reins of his ass, and gave it to him (Abimelech) as a sign of friendship (v. Targ. Y. Gen. XXVI, 31).

**מתבא** m. ch. same. Targ. Y. Gen. XXVI, 31 (v. preced.).—[Sabb. 51<sup>b</sup> bot., v. **מתבא**.]

**מתבמר** f., v. **ממר**.

**מתוארא** v. מתארא.

**מתובקא** f. (תב) *seat*. Targ. Jnd. V, 11 **מתובקא** ed. Lag. (oth. ed. **מתובקא**) constr.—V. **מתובקא**.

**מתוריא** v. מתוריא.

**מתוריא** v. מתא.

**מתור** m. (תרא; cmp. **מתרא**) *being carried, desire*. Targ. Y. Gen. III, 16 **מתור** (h. text **תשוקת**). Ib. IV, 7; a. e.

**מתור** v. מתור.

**מתוכילתא** f. (תכל I) *relish, preserve*. Pes. 43<sup>a</sup> קריבו לי מתוכילתא Ms. M. (ed. מתכילתא) bring me something to go with the meat. Sabb. 77<sup>b</sup> (phonetic play) 'מתוכילתא' Ar. (ed. מתכילתא מתר חכלה דא Rashi a. Ms. O. 'מתוכ'; v. Rabb. D. S. a. l. note 8) m., 'when will this end?'

**מתולא** m. (תול) *poet*.—Pl. **מתוליא**. Targ. Y. Num. XXI, 27; O. **מתוליא** (ed. Berl. **מתוליא**). Targ. I Sam. XXIV, 14 **מתוליא** Bxt., v. **מתולא**.

**מתון** I pr. n. *Mathun*, 1) name of an Amora. Y. M. Kat. III, 83<sup>b</sup> top. B. Kam. 96<sup>a</sup>, sq.; Succ. 32<sup>a</sup> Ms. M. (ed. (ירחן).—2) name of a woman. Ber. 20<sup>a</sup>, v. next w.

**מתון** II m., **מתונת** f. (מתן) *slow, careful, considerate, patient*. Hor. 14<sup>a</sup>, v. מתנשח. Ber. 20<sup>a</sup> (a proverb cited, when a person was fined for attacking a Samaritan woman named Ms. M. (v. Rabb. D. S. a. l.) that is what people say, *mathun*, *mathun* (to be slow) is worth four hundred Zuz. Tosef. Sabb. VII (VIII), 24, sq.; a. e.—Pl. **מתונת** f. **מתונת**. Ab. I, 1 **מתונת** be careful in judgment. Tosef. Makhsh. I, 8 **מתונת** (R. S. to Makhsh. II, 4 **מתונת**) slow (interrupted) drops, opp. **מתונת** a. e. [Chald. **מתון**, v. **מתון**.]

\* **מתון**, Y. Sot. I, beg. 16<sup>b</sup> **מתון** a corrupt, prob. arisen from a tautography of **מתון**, read: **מתון** (v. Maim. Sot. IV, 18, a. Num. R. s. 9; B'er hag-Golah to Shulh. Ar. Eben ha-Ezer 178 suggests **מתון**, corresp. to **מריבה** in Maim. l. c.).

**מתונת** c. (מתנ, v. מתנא) 1) *reeky, foul*. B. Bath. 19<sup>b</sup> 'מתונת' when the straw is foul.—2) (noun) *reeky, infiltrated earth*. Ib. 18<sup>a</sup> **מתונת** ground infiltrated (with urine &c.) is injurious to the wall. Ib. 19<sup>a</sup> **מתונת** the damage caused by &c. Pes. 47<sup>b</sup> **מתונת** Ar. a. Ms. M. 2 (ed. במתונת; Ms. M. 1 במתונת) it means swampy earth (which cannot be crushed to powder).

**מתונת** v. מתון II.

**מתונת** v. מתונת.

**מתוק** I m., **מתוקת** f. (b. h.; מתק) *sweet; pleasant*. Cant. R. to V, 16, v. מתוק; Num. R. s. 10, beg.; a. fr.—Pl. **מתוק** Erub. 18<sup>b</sup>; a. fr.—Esth. R. to I, 9 **מתוק** v. מתוק.

**מתוק** II m. *Bitter Apple* or *Cucumis* (v. מתוקה 2). Shebi. III, 1; IX, 6 עד שייבש **מתוק** until the *mathok* begins to dry up; [R. S. a. l. *the juice of the dung*].—Y. ib. III, beg. 34<sup>c</sup>, expl. **מתוק**.

**מתוק** I. **מתוק** v.

**מתוקן** m. (תקן) *perfected, well-arranged, finished, esp. fruits properly tithed*. Dem. IV, 7 **מתוקן** the tithes have not been given of it. Nidd. 15<sup>b</sup>, a. fr. **מתוקן** אין חב' **מתוקן** the presumption is that a *haber* will not let go out of his hands anything not perfected (according to law); a. fr.—Pl. **מתוקן** **מתוקן**. Ib.; a. fr.—Yoma 71<sup>a</sup> **מתוקן** a prolonged, blessed and perfect life.

**מתורגמן** m. (תרגם) *interpreter*. Lam. R. to I, 13 (ref. to Esth. VII, 5) **מתורגמן** King Abasver spoke to the interpreter, and the interpreter to Esther; Yalk. Esth. 1058; (Meg. 16<sup>a</sup> **מתורגמן**).—Esp. a) *translator* (into Chaldaic or Greek) *of the Biblical portion read at services*. Meg. IV, 4 **מתורגמן** one must not read

for the translator more than one verse at a time. Ib. ער 'occupying no more time (in rolling the scroll) than the translator requires for interpreting the verse last read; a. e.—b)=אָמֹרָא q. v. Hull. 142<sup>a</sup> ר' ... קִיין מִתְּרַגְּמָנִים. Ex. R. s. 3, end; a. e.—Pl. הוצפית חמ' Koh. R. to VII, 5. Ib. to IX, 17. Pes. 50<sup>b</sup>; a. e.

מִתְּרַגְּמָנָא, מִתְּרַגְּמָנָא ch. same. Targ. Gen. XLII, 23.—Targ. Ex. IV, 16; a. e.—Pl. מִתְּרַגְּמָנִין. Targ. II Chr. XXXII, 31.

מִתְּרַרִין, v. מִתְּרַרִין.

• מִתְּרִשֵׁעַ m. (denom. of תִּשְׁעַ) *a group of nine*.—Pl. מִתְּרִשְׁעִים Y. Shebi. I, 33<sup>b</sup> מ' the aggregate quantity (of one cake of figs) for each nine trees; v. שְׁעִילָשׁ.

מִתְּרִחַ (b. h.) *to extend, stretch* (cmp. מִשָּׁח, משך). Kil. VI, 9 מִתְּרִחַ זמורה וז' if one trains a vine from one tree to another. Sabb. 75<sup>a</sup> מ' he who pulls the thread of a seam (bringing the ends closer together), v. infra. Gen. R. s. 3, a. e. lest you say, Michael stretched (the world) in the south &c., v. מִדֵּר; Midr. Till. to Ps. XXIV מִתְּרִחַ. Y. Ber. I, 2<sup>d</sup> top מ' when one stretches a tent-cover, in course of time it becomes loose; Gen. R. s. 12, end; Yalk. Is. 314.—Gen. R. s. 10, end, v. Nif.—[Yalk. Prov. 961 מִתְּרִחַ v. מִתְּרִחַ. Part. pass. מִתְּרִחָא; f. מִתְּרִחָא; *stretched, extended*; (of a bow) *bent*; trans. (of judgment) *ready to be discharged, aimed*. Kel. XXI, 3. Gen. R. s. 35 ... כנגד מ' שדירה מ' judgment is ready against the whole family. Pesik. R. s. 38; a. fr.

Pi. מִתְּרִחַ same, esp. *to straiten straps; to bring objects closer together*. M. Kat. I, 8 מ' you may also straiten (bed-straps). Ib. 10<sup>a</sup> מ' .. מִתְּרִחַ 'you may stretch', means when it (a strap) is lax, you may straiten it; Y. ib. I, 80<sup>d</sup> bot. Tosef. Kel. B. Bath. IV, 10 need ... stretching. Midr. Till. l. c., v. supra.—Y. Sabb. XIII, beg. 14<sup>a</sup> מִתְּרִחַ צדדין (ed. Krot. מִתְּרִחַ, corr. acc.) he who brings the ends of two pieces close together (by pulling the thread up and knotting it), v. supra; Y. Kil. IX, end, 32<sup>d</sup> מִתְּרִחַ צדדין (or מִתְּרִחַ) *Hif*; not צדדין; a. e.

מִתְּרִחָא<sup>b</sup> Nif. *to be stretched, spread, drawn*. Snh. 38<sup>b</sup> מ' his limbs were stretched (shaped); (Ab. d' R. N. ch. I (ib. also מִתְּרִחַן וזולכין Gen. 15. Ib. 16 מ' they (the works of creation) continued to extend (develop). Y. Ber. I, 2<sup>c</sup> bot. let the firmament be stretched out. (מִתְּרִחַ or מִתְּרִחַ) R. Hash. 22<sup>b</sup> מ' shall be stretched on the pillory. Y. Hor. II, 46<sup>d</sup> מ' the bow was bent (euphem. for erection). Yalk. Ps. 796 מ' the sword (of judgment) was drawn; (Tanh. B'midb. 7 מ' ib. ed. Bub. 7 נשמש).

Hithpa. מִתְּרִחָא same. Tanh. Hayé3 מ' they would have gone on spreading &c.

מִתְּרִחַ ch. same. Targ. Ps. CIV, 2. Ib. LXIV, 4 Ms. (ed. מִתְּרִחַ, v. מִשָּׁח II).—Ib. I, 4; a. e.—Part. pass. מִתְּרִחָא, מִתְּרִחָא (מִתְּרִחָא). Ib. VII, 13; a. e.—Gen. R. s. 63, a. e., v. מִתְּרִחָא.

Af. מִתְּרִחַ same. B. Mets. 107<sup>b</sup> מ' for pulling their ropes (to drag boats), v. מִתְּרִחַ. Ib. מ' אי מִתְּרִחַ וז' (v. Rabb. D. S. a. l. note) if they can pull their ropes all along the shore, they will walk there. Keth. 85<sup>a</sup>, v. מִתְּרִחַ; a. e.

Hithpe. מִתְּרִחָא *to extend, spread*. Targ. Job XV, 29.

מִתְּרִחָא m. (preced.) 1) *extension*. Targ. Ps. XIX, 5 מִתְּרִחָא (constr.).—2) *tent-pin*.—Pl. מִתְּרִחָא. Targ. Y. Ex. XXXVIII, 20 (not מִתְּרִחָא); a. fr.—3) (with מִתְּרִחָא) *bow-string*.—Pl. constr. מִתְּרִחָא. Lev. R. s. 5 (expl. רִחַר, Ps. XI, 2) מ' גירא.

מִתְּרִחָלָא m. (תִּחְלָא; cmp. מִתְּרִחָלָא) *the calyx surrounding the date in its early stage*. Keth. 77<sup>b</sup>.—Pl. מִתְּרִחָלָא. Pes. 52<sup>b</sup>; Ber. 36<sup>b</sup>, v. שִׁמְרָא.

מִתְּרִחָא f. (מִתְּרִחָא) *stretching*; *the borders of stretched parchment, distinguishable by their darker color*. Gitt. 88<sup>a</sup> מ' when the borders of the document are distinguishable (evidence that nothing has been cut off).

מִתְּרִי pr. n. m., v. מִתְּרִי.

מִתְּרִי, v. מִתְּרִי.

מִתְּרִי (b. h.) *when?* Ber. I, 1 מ' Ar. (ed. מִתְּרִי). Midr. Till. to Ps. IV, 3; 5 מ' how long will you &c.? Succ. 56<sup>b</sup>; a. fr.

מִתְּרִיא f. Part. Af. of מִתְּרִיא. Ned. 81<sup>a</sup> מ' leads to (may cause) &c.; a. fr.—[מִתְּרִיא, v. מִתְּרִיא.]

מִתְּרִיא, מִתְּרִיא pl. n. m. (abbrev. of מִתְּרִיא) *Mattia* (Matthew). Shek. V, 1 (Mish. ed. מִתְּרִיא). Eduy. II, 5 (Ms. M. מִתְּרִיא). Yoma VIII, 6; Ab. IV, 15, a. fr. מ' בן חיש.—Y. Orl. I, 60<sup>d</sup> top מ' מן דבחרתה ר'.

מִתְּרִיב, Targ. Y. I Gen. IV, 8 מ' אפין, v. מִתְּרִיב.

מִתְּרִיבָא, מִתְּרִיבָא I f. (יִשְׁבָּה; v. יִשְׁבָּה) *seat, sitting, esp. school, academy; council*. Targ. I Chr. XI, 25. Ib. IV, 22 מִתְּרִיבָא (constr.); a. e.—Ber. 18<sup>b</sup> מ' אפס מ' the college of R. E.—Ib. מ' דרקינא מ' the heavenly session (of the departed scholars). B. Mets. 86<sup>a</sup> מ' וכולהו מ' and all those participating in the heavenly session declared &c. Yeb. 105<sup>b</sup>; a. fr. 2) *the proceedings at college, subject of discussions*. B. Kam. 117<sup>a</sup> מ' רימא לרבנן he finished up (reviewed) the subject discussed that day before the scholars. Ib. מ' דלמחר study carefully the subject of discussion for to-morrow; a. fr.—Pl. מִתְּרִיבָא. Gitt. 6<sup>a</sup> מ' כיון דאיבא מ' because there are colleges (in Babylonia). Ib. מ' בגירסיהו וז' the colleges are engrossed in their theoretical studies.

מִתְּרִיבָא II f. (איב) *answer, argument*.—Pl. מִתְּרִיבָא. Y. Gitt. VIII, 49<sup>c</sup> top מ' וז' כל אילין מ' the same arguments which &c.

מִתִּיבָה, v. מִתִּיב.

מִתִּיבִין, v. מִתִּיב.

מִתִּיבָלָא f. (חבל, *Taf.* of פֵּיל or פֵּלֶר; emp. מְשִׁירָלָא *apothecary's pot.* Targ. Job XLI, 23 מִתִּיב ed. Lag. (ed. Wil. מִתִּב).)

מִתִּיבָלָא f. (preced.) *basin*. Hull. 46<sup>b</sup> (Rashi מִשִּׁכְּלָא).

מִתִּין, v. מִתִּין.

מִתִּין (מִתִּין) m. ch.=h. מְרִינָן, *slow, careful*. Targ. Y. I Lev. XXIV, 12 (ed. Amst. מִתִּינִין; Y. II מִתִּין); Targ. Y. I Num. IX, 8 מִתִּין ed. Amst. (oth. מִתִּין; Yr. II מִתִּין).—*Pl.* מִתִּינִין, מִתִּין (מִתִּין). Ib. Targ. Cant. V, 12. [The form מִתִּין fr. מִתִּין=מִתִּין.]

מִתִּינָה, v. מִתִּינָה.

מִתִּינָה f. (מִתִּין) *deliberation, consideration*. Gen. R. s. 67 Esau planned against Jacob with deliberateness (taking his time for revenge); Yalk. ib. 115.

מִתִּינָה f. (preced.) *slow motion*, opp. מְהִירָה. Gen. R. s. 10.

מִתִּינָה f. (מִתִּין) *that which is waited for, hope*. Targ. Job XVII, 15 מִתִּינָה.

מִתִּין m., מִתִּינָא f. (מִתִּין) *sweet*.—*Pl.* מִתִּינִין, מִתִּינִין; Targ. Cant. II, 5 (ed. Amst. מִתִּינִין).—Meg. 6<sup>a</sup>, v. פִּנְיָא I.

מִתִּינָה f. (מִתִּין) 1) *sweet taste*. Y. Ber. V, 9<sup>a</sup> top.—2) *seasoning, relish*. B. Mets. VII, 1.—3) מִתִּינִין *sweet-meats, delicacies; sweet drinks*. B. Kam. 85<sup>a</sup>. Y. Orl. II, 62<sup>b</sup> top. Esth. R. to I, 9 מִתִּינִין Y. Ned. VII, 40<sup>b</sup> bot. מִתִּינִין he who vows abstinence from *tiroshe*, is forbidden all kinds of sweet (unfermented) drinks; a. e.

מִתִּין m. (מִתִּין, *Hif.*) 1) part. Hif. of מִתִּין q. v.—2) *that which makes an object permitted for enjoyment*. Zeb. II, 3 *the blood* (the sprinkling of which makes the sacrifice fit for eating or for the altar); a. fr.—*Pl.* מִתִּינִין, מִתִּינִין. Ib. IV, 3; Meil. II, 9 מִתִּינִין whatever may become permitted through a certain act, e. g. the meal-offering by taking a handful for the altar. Ib. מִתִּינִין those things which cause it to be available. Ib. 10<sup>b</sup> מִתִּינִין a thing (sacrificial object) which requires an act to make it permissible, is not subject to *קְטִילָה*, until the things by which it is made available have been offered on the altar.—Bets. 3<sup>b</sup> מִתִּינִין a thing which may become permitted (being prohibited only for the day). B. Mets. 53<sup>a</sup> מִתִּינִין it would be considered a thing which can be made fit (by redemption); a. fr.

מִתִּינָה, Y. Ab. Zar. I, 39<sup>c</sup>, v. מִתִּינִין.

מִתִּין m. (מִתִּין) *cast metal; molten image*. Targ. I Kings VII, 16; 23 (h. text מִתִּין). Targ. Is. XLVIII, 5.

מִתִּין f., constr. מִתִּין same. Targ. Ex. XXXII, 4. Targ. Jud. XVII, 3 (ed. Lag. מִתִּין). Targ. Is. XXX, 22; a. fr.—*Pl.* מִתִּין. Targ. O. Num. XXXIII, 52 (Y. מִתִּין, fr. מִתִּין).

מִתִּינָה, v. מִתִּינָה.

מִתִּינָה f. (b.h. מִתִּין; *measure, required amount*. Tanh. Ki Thetsé 9 שְׁמֵם חֶקֶק עֲלֵיהֶם בְּמִי הַלְבָנִים (the lists) in which their names were recorded with their daily task of bricks. Yalk. Ex. 182 *pl.*—Ker. 6<sup>b</sup> מִתִּינָה בְּמִתִּינָהּ he might prepare every day the quantity of frankincense required for the occasion.

מִתִּינָה, v. מִתִּינָה.

מִתִּינָה, v. מִתִּינָה.

מִתִּין f. (מִתִּין) [*mollen*] *metal*. Kel. XIII, 6 מִתִּין the wooden part of a utensil which is subservient to the metallic part. Ib. 7 מִתִּין he replaced it by a metallic tooth; a. v. fr.—*Pl.* מִתִּין. metallic vessels, utensils, tools &c. Ib. XIV, 1. Hull. I, 6; a. v. fr.

מִתִּין I ch.=h. מִתִּין II, 1) *to speak metaphorically, recite a mashal*. Targ. Ez. XII, 23; a. fr.—Pes. 114<sup>a</sup> מִתִּין they have a saying (witticism) about it in the West. Y. Dem. I, 21<sup>d</sup> top; a. e.—2) *to banter, sneer*. Targ. Prov. XIV, 9 (h. text מִתִּין).—3) *to place beside, to compare*. Y. Dem. l. c. (play on מִתִּין מִתִּין מִתִּין guarding bitterness—who classed thee among the spices? Ib. (play on מִתִּין מִתִּין מִתִּין, v. מִתִּין).—Part. pass. מִתִּין; f. מִתִּין *pl.* מִתִּין, מִתִּין *compared, comparable*. Targ. Koh. XII, 2; a. e.—Hull. 59<sup>b</sup> מִתִּין is compared to a lion.—B. Mets. 83<sup>b</sup> מִתִּין are they (robbers) not like wild beasts?—Ber. 53<sup>b</sup>, v. infra; a. fr.

מִתִּין 1) *to recite a mashal*. Targ. Ez. XXI, 5.—2) *to propound a riddle*. Targ. II Esth. I, 3.

מִתִּין *to be compared, to be like*. Targ. Ps. XXVIII, 1. Ib. XLIX, 13 (not מִתִּין); a. e.—Snh. 95<sup>a</sup> מִתִּין the community of Israel is compared to a dove; Ber. 53<sup>b</sup> מִתִּין Ms. M. (ed. מחליה, corr. acc.); Sabb. 49<sup>a</sup> מִתִּין, read: מִתִּין; a. e.

מִתִּין II, מִתִּין m. (preced.) 1)=h. מִתִּין, *parable, witty saying, riddle, comparison; by-word*. Targ. Prov. I, 6 (some ed. מִתִּין, corr. acc.). Targ. O. Deut. XXVIII, 37.—Targ. I Sam. XXIV, 14 (Bxt. מִתִּין, v. מִתִּין). Targ. Num. XXXIII, 7; a. fr.—Y. Dem. I, 21<sup>d</sup> top. Pes. 114<sup>a</sup>, v. preced.—Gen. R. s. 48, end מִתִּין the proverb says; a. fr.—2) *plausible reason*, v. מִתִּין. Y. Yoma III, end, 41<sup>b</sup> מִתִּין offered good reason for their doing so. Y. Keth. II, 26<sup>c</sup> bot.—*Pl.* מִתִּין, מִתִּין. Targ. Y. Deut. l. c.—Targ. Prov. I, 1; a. fr.—Snh. 38<sup>b</sup> מִתִּין ר' מאיר בפירקיה היה דריש R. M., when holding sessions, used to spend one third of the time on legal subjects, one third on homiletical preaching, and one third on parables (illustrating Biblical verses). Lev. R. s. 28 מִתִּין three hundred parables on the fox; a. fr.—Targ. II Chr. IX, 1 מִתִּין.

מִתְּלָא, v. מִתְּלָא.

מִתְּלָא, v. מִתְּלָא.

**מִתְּלָתָם** m., pl. מִתְּלָתָם (b. h.; להם, emp. *pro-fessing attachment, flatterers, hypocritical sympathizers*. Sifrē Num. 85 (ref. to Num. XI, 1 [read:]) אין כְּמוֹתָיוּנִים k'mithon'nim means like those who pretend to sympathize (with their neighbors' troubles, v. אוֹיֵן), and even so we read (Deut. I, 27) *vatterag'nu* &c. 'וכ' what does *vatterag'nu* mean? They were speaking like sympathizers (with ref. to Prov. XXVI, 22); Yalk. Num. 732. Sifrē Deut. 24 (ref. to Deut. I. c.) ... ואומרים ... ואומרים which intimates that they sat in their tents and spoke words like sympathizers and formed crowds like sympathizers, as we read (Prov. I. c.) &c.; Yalk. ib. 805. Ib. בוכין ומבכין כמ' sing.; not כמחל (weeping and moving to tears like sympathizers).

**מִתְּמָחָא**, v. מִתְּמָחָא I.

**מִתְּנָן** [to stretch,] (emp. ארך) *to be long, slow; to wait*; esp. (of fruits taken off the tree) *to lie over for complete ripening*. Toh. IX, 5 'וכ' שִׁמְחוֹנוֹ שִׁירָיו that they (the olives) may lie over so that they be easy to crush; ib. שִׁמְחוֹנוֹ שִׁמְחוֹנוֹ that they may lie over until they be ripe for salting; Tosef. ib. X, 10 שִׁמְחוֹנוֹ שִׁמְחוֹנוֹ (Hif.) to let them lie over &c.

**Hif.** מִתְּמָחָא (1) (neut. verb) *to last, remain fresh, keep*. Makhsh. VI, 2 בשביל שִׁמְחוֹנוֹ (Maim. in comment. ed. Dehr. (שמחוני) that they may remain fresh (Maim.). Sabb. XXIII, 5 (of a corpse) שִׁמְחוֹנוֹ בשביל שִׁמְחוֹנוֹ (Ar. שִׁמְחוֹנוֹ, Nif.) that it may be preserved.—2) *to keep, to let (fruits) lie over*. Tosef. Makhsh. I. c., v. supra.—3) *to wait, tarry, postpone*. Hull. II, 4. Ib. 47<sup>b</sup> 'וכ' כי עד כי postpone his circumcision until &c. Y. Pes. X, 37<sup>d</sup> 'וכ' אילו נִמְחָח (not במחין) if we were to wait (with the recital of the exodus) until &c. Gen. R. s. 18 (play on words, Gen. II, 25) לא נִמְחָחִי they did not remain in their happiness for six hours; a. fr.—4) *to be slow, patient*. Ab. d'R. N. ch. I אדם שִׁמְחוֹנוֹ that man should be slow and patient in giving his opinion, and not angrily insist on his words.

**מִתְּנָן** ch. same, *to cause delay, to let wait*. Targ. Job XXXII, 4 (h. text) מִתְּנָן.—Part. pass. מִתְּנָן *waiting, detained*, fr. which מִתְּנָן *to wait far, hope; to be slow*. Targ. Lam. II, 16. Targ. Esth. II, 12. Targ. Ps. LVI, 7. Ib. CXXX, 5 מִתְּנָן נסיב 'וכ' (ed. אֶמְחָחִית Af.); a. e.—Yeb. 63<sup>a</sup> 'וכ' be slow in taking a wife, opp. קִפְּחוֹן.—V. מִתְּנָן.

**Af.** מִתְּנָן *to tarry, remain; to wait*. Targ. Y. I Gen. II, 25 (v. Gen. R. s. 18, quot. in preced.). Ib. XXXI, 28 לא אֶמְחָחִיתִי thou didst not wait for me (give me an opportunity, h. text נִשְׁחָחִיתִי). Targ. I Chr. IV, 18; a. fr.—Yeb. 91<sup>b</sup> לאֶמְחָחִיתִי she ought to have waited.

**מִתְּנָן** = מִתְּנָן, v. מִתְּנָן. Targ. O. Num. XVI, 2; 17 ed. Berl.

**מִתְּנָן** m. (b. h.; נתן) *giving, gift*.—הַתְּנָן giving of the Law, *revelation at Mount Sinai*. Ber. 58<sup>a</sup> bot. Gen.

R. s. 34; a. fr.—שכר מ' *reward*. Ab. II, 16; a. fr.—מ' דמים *sprinkling or smearing the blood* (on the altar &c.). R. Hash. 28<sup>b</sup>; a. fr.—Zeb. VIII, 10 ארבע במ' ארבע במ' blood requiring four applications mixed with &c.; R. Hash. I. c.; Y. Erub. X, end, 26<sup>d</sup>; Bab. ib. 100<sup>a</sup>. Ib. ארבע במ' ארבע במ' (Zeb. I. c. במחנה) blood requiring four applications mixed with blood requiring one application; a. fr.—מ' מ' מ' מ' v. מ' מ'.

**מִתְּנָא**, v. מִתְּנָא.

**מִתְּנָה** pr. n. m. (abbrev. of מִתְּנָה) *Matt'na*, an Amora. Hull. 42<sup>b</sup>. Y. Taan. III, 67<sup>a</sup> top; a. fr.

**מִתְּנָה** c. (תנן) *steaming, reeking*. Pes. 111<sup>b</sup> bot. [read:] אֶמְחָחִיתִי (v. Rashi a. l.; Rashb. אֶמְחָחִיתִי, read אֶמְחָחִיתִי; ed. אֶמְחָחִיתִי כרעה; Ms. M. אֶמְחָחִיתִי כרעה; Ithpe. of תנן) while his foot is still steaming (from bathing). V. מִתְּנָה.

**מִתְּנָה** m. (תנן) *cord*, *strap*. B. Bath. 89<sup>a</sup> מִתְּנָה Rashb. (ed. מִתְּנָה, h. form) the cord of the scales. Men. 35<sup>b</sup> top (בירה) whenever it is lifted up by its strap and it (the capsule of the T'fillin) follows after it (the strap not breaking). Erub. 34<sup>a</sup> לִתְנָה let him bring it down through the window (of the tower) and with a string. Sabb. 51<sup>b</sup> בעלמא (Ms. M. במחנה, incorr.) a mere string would have been sufficient for controlling the animal. B. Mets. 113<sup>b</sup> מאן דכריחא מ' דכריחא מ' the who ties a rope of moist flax around his loins. Y. Ned. III., beg. 37<sup>d</sup> מ', v. תנן I; a. e.

**מִתְּנָה**, v. preced.

**מִתְּנָה**, v. מִתְּנָה.

**מִתְּנָה** f. (b. h.; נתן) 1) *gift, present, donation; grant, privilege*. Y. Peah III, 17<sup>d</sup> bot. 'וכ' מ' what is a *mattinah*? All my property he given to—as a gift from now, contrad. to מִתְּנָה. B. Bath. 147<sup>a</sup> מִתְּנָה how can it be proven that the donation of one expecting to die is legal by Biblical law (without formal possession)? Kidd. 6<sup>b</sup>, a. fr. מ' לחדודי שמו מ' a present made with the condition that it must be returned, is legally a present (the recipient's property for the time being); a. v. fr.—Pl. מִתְּנָה. Ber. 5<sup>a</sup>; a. fr.—מִתְּנָה כהונה. Tosef. Dem. II, 7 גבולין מ' the priestly privileges outside of the Temple. Ib. 8 'וכ' יש לו במ' has a right to priestly gifts. Tosef. Peah II, 13 בכרם מ' ארבע there are four gifts for the poor connected with the vineyard; Hull. 131<sup>a</sup> מִתְּנָה עניים (Lev. VIII, 15) *sprinkling or smearing the blood* (on the altar &c.). Zeb. V, 1 ארבע במ' one of those applications if omitted makes the sacrifice invalid. Ib. VIII, 10 ארבע במ' ארבע במ' blood of a sacrifice which requires only one application if mixed with blood &c., v. מִתְּנָה; a. v. fr.—Pl. as ab. Ib. V, 3 ארבע במ' four applications (with the finger dipped in the blood) at the four corners. Ib. 4 ארבע במ' שתי ארבע במ' two sprinklings appearing like four, i. e. towards two opposite corners of the altar; a. fr.

**מִתְּנִי** m. ch. (תנן) = מִתְּנִי, *teacher of the Mishnah*. Keth. 8<sup>b</sup>, contrad. to מִתְּנִי.—V. מִתְּנִי.

**מִתְנִיָּה** (b.h.) pr.n.m. *Mattaniah*,<sup>1</sup>) original name of Zedekiah, king of Judah. Pesik. R. s. 26; a. e.—2) name of an Amora. Y. Bets. I, 60<sup>c</sup> bot. Y. Keth. IV, 28<sup>d</sup> bot.; a. e.

**מִתְנִיָּין** m.=מִתְנִי. Y. Hag. I, 76<sup>c</sup>; Midr. Till. to Ps. CXXVII. **מִתְנִיָּין** לא ספר ולא מ' neither a Bible teacher nor a Mishnah teacher.—*Pl.* מִתְנִיָּין, מִתְנִיָּין, מִתְנִיָּין Y. Hag. l. c.; Midr. Till. l. c. מִתְנִיָּין (fr. מִתְנִי). Num. R. s. 12 מִתְנִיָּין; Lam. R. to I, 3 מִתְנִיָּין.

**מִתְנִיָּים** m. du. (b. h.); מִתְנִי, comp. (מִתְנִי) *loins*. Nidd. 13<sup>b</sup> Pirké d'R. El. ch. XXXI מִתְנִיָּין וְכ' the girdle of the loins of Elijah. Ib. ch. XXX מִתְנִיָּין, v. הִרְהִיר. Snh. IX, 2; a. e.

**מִתְנִיָּה** f. ch.=h. מִתְנִיָּה, *Mishnah*, esp. (in Babli) *collection of Mishnahs not embodied in the Mishnah of R. Judah*, as Boraitha, Tosefta &c., contrad. to מִתְנִיָּין (abbr. מִתְנִי) *our Mishnah*, i. e. the Mishnah proper. Targ. Y. Ex. XXVI, 9.—Taan. 21<sup>a</sup> מִתְנִיָּין... מִתְנִיָּין (differ. in Ms. M., v. Rabb. D. S. a. l.) if there be one that will ask me something from the Mishnah of R. Hiya or of R. Oshia which I cannot answer from our Mishnah. Y. M. Kat. II, beg. 81<sup>a</sup> וְכ' הִיא מִתְנִיָּין צְרִיכָה לִרְי' הִיא מִתְנִיָּין our Mishnah needs (for explanation) that of R. Hiya, and R. Hiya's needs ours. Ib. מִתְנִיָּין וְכ' the collection of &c.; a. v. fr.—*Transf. school, college*. Pes. 101<sup>b</sup> וְכ' at the school of the house of Rab Hinek &c. (where Mishnah was taught). Keth. 104<sup>a</sup> bot.; a. fr.—[Y. Ned. IV, 38<sup>c</sup> bot. מִתְנִיָּין, read: מִתְנִיָּין נִסְבִּין וְכ' the two Boraithas quoted contradict each other!—Nidd. 33<sup>b</sup> מִתְנִיָּין (some ed. מִתְנִיָּין) and he teaches Mishnahs.

**מִתְנִיָּין**, **מִתְנִיָּין**, **מִתְנִיָּין** pr.n.=h. בָּשָׁן, *Bashan*, the country east of the Jordan, v. בָּשָׁן. Targ. Num. XXI, 33. Targ. I Chr. V, 12 (ed. Lag. בָּשָׁן, Var. ed. Rahmer בָּשָׁן); a. e.

**מִתְנִיָּין**, *pl.* מִתְנִיָּין, v. מִתְנִיָּין.—[*smoking*, v. מִתְנִיָּין.]

**מִתְנִיָּין**, **מִתְנִיָּין**, **מִתְנִיָּין** f. ch.=h. מִתְנִיָּין, *gift, grant, donation*. Targ. Num. XVIII, 8, sq. Ib. 11; a. fr.—B. Bath. 153<sup>a</sup> וְכ' הִיא מִתְנִיָּין a deed of donation in which was written &c. Ib. 40<sup>b</sup> וְכ' הִיא מִתְנִיָּין the protest against a letter of divorce or of donation. Ib. מִתְנִיָּין מִתְנִיָּין a deed of donation intended to be kept secret; a. fr.—*Pl.* מִתְנִיָּין, מִתְנִיָּין. Targ. Y. Num. XXV, 13. Targ. Y. II Gen. XVIII, 17; a. fr.—Sabb. 10<sup>b</sup> מִתְנִיָּין הִיא מִתְנִיָּין the priestly portions from two oxen (Deut. XVIII, 3). Hull. 131<sup>b</sup>. Y. Snh. II, end, 20<sup>d</sup> מִתְנִיָּין the twenty four priestly gifts, v. מִתְנִיָּין; a. fr.

**מִתְנִיָּין**, v. מִתְנִיָּין.

**מִתְנִיָּין** (b. h.) 1) *to be sweet, palatable*. Ukts. III, 4 עד שִׁמְתִּיק until they are made palatable (by pressing). Gen. R. s. 85 וְכ' מִתְנִיָּין may it be sweet to (well agree with) you, v. בָּסֶס.—2) *to partake with delight, smack, gnaw*. Yalk. Job 910 (ref. to Job XXIV, 20) מִתְנִיָּין the worm gnawed at them with delight; Gen. R. s. 33 מִתְנִיָּין.

סִפּוּ רִמָּה מִתְנִיָּין (Pi.) the worms did &c.—Yalk. Prov. 962 מִתְנִיָּין shall finally feed on him; ib. 961 מִתְנִיָּין (corr. acc.).

*Pi.* מִתְנִיָּין 1) *to partake with delight*, s. supra.—2) *to sweeten, season*. Tosef. Bets. III, 15 וְכ' you must not (on the Holy Day) sweeten a mustard mixture by dipping a live coal into it; Sabb. 134<sup>a</sup>; Y. Bets. IV, 62<sup>c</sup> bot. Sabb. 90<sup>a</sup> מִתְנִיָּין to season a dish. Ber. 5<sup>a</sup> מִתְנִיָּין salt seasons the meat; a. fr.—*Transf. to pacify*. Y. Ab. Zar. II, 42<sup>a</sup> top וְכ' he knows how to calm the great Ocean. Y. Meg. III, 74<sup>a</sup> bot. (in a secret letter) וְכ' ובקשנו למִתְנִיָּין Tamar still endures in her bitterness (hostility), and we attempted to sweeten her (by bribery), 'but the melter has refined in vain' (Jer. VI, 29).—3) *to indulge*. Yalk. Prov. 961 (ref. to Prov. XXIX, 21) מִתְנִיָּין כל מי שמִתְנִיָּין he who indulges his passion in his youth (v. מִתְנִיָּין).—Taan. 9<sup>b</sup>, v. infra.

*Hif.* מִתְנִיָּין *to sweeten*. Cant. R. to V, 16 (play on מִתְנִיָּין, ib.) וְכ' הִיא מִתְנִיָּין he sweetened (softened) the word for them; Num. R. s. 10, beg.

*Hithpa.* מִתְנִיָּין *to become sweet, to be quieted*. Y. Ab. Zar. l. c. מִתְנִיָּין... מִתְנִיָּין when the waters praise their Creator, they grow calm. Gen. R. s. 13, a. e. מִתְנִיָּין מִתְנִיָּין (some ed. מִתְנִיָּין, corr. acc.) the salt water becomes sweet in the clouds; Taan. 9<sup>b</sup> Ms. M. (ed. מִתְנִיָּין, corr. acc.).

**מִתְנִיָּין** ch. same, v. מִתְנִיָּין.

*Pa.* מִתְנִיָּין *to taste, suck* (v. preced.). Ab. Zar. 18<sup>b</sup> מִתְנִיָּין וְכ' he dipped one finger (into it) and sucked the other.

*Hithpa.* מִתְנִיָּין *to become sweet*. Targ. II Chr. XIII, 5.

**מִתְנִיָּין** f. (חֶקֶל I)=h. מִתְנִיָּין, *plummet*. Targ. Job XXXVIII, 5. Targ. II Kings XXI, 13.—[Pes. 50<sup>b</sup>, v. מִתְנִיָּין.]

**מִתְנִיָּין** m. (חֶקֶל II) *stumbling, offense*. Targ. Is. VIII, 14 (ed. Wil. מִתְנִיָּין). Targ. Prov. XII, 13 (not מִתְנִיָּין; h. text מִתְנִיָּין).—[Targ. Ps. CV, 37, read: מִתְנִיָּין, v. (מִתְנִיָּין) II.]

**מִתְנִיָּין**, **מִתְנִיָּין** m. (חֶקֶל I)=h. מִתְנִיָּין, *weight*. Targ. Ex. XXX, 34. Targ. Lev. XIX, 35; a. e.—Y. Sabb. XX, 17<sup>c</sup> bot. מִתְנִיָּין מִתְנִיָּין the weight of a Zuz; a. e.—*Pl.* מִתְנִיָּין, מִתְנִיָּין. Targ. Lev. XIX, 36 (some ed. מִתְנִיָּין). Targ. Deut. XXV, 15; a. e.—Bekh. 50<sup>a</sup> מִתְנִיָּין (not מִתְנִיָּין) twenty times the weight of a (Tyrian) Denar.

**מִתְנִיָּין** f. same, *selling by weight*. Pes. 50<sup>b</sup> מִתְנִיָּין מִתְנִיָּין Ms. M. (ed. מִתְנִיָּין) 'the earnings of his wife' means when she goes around selling (wool) by weight (but does not refer to woven garments).—*Pl.* מִתְנִיָּין, v. preced.

**מִתְנִיָּין** f. (חֶקֶן) *a firm, decided solution*. Yoma 70<sup>a</sup> מִתְנִיָּין (מִתְנִיָּין) (from the words of the Mishnah) you cannot arrive at a decided answer, but you must adopt either &c.

**מִתְנִיָּין** f. (חֶקֶן I)=h. מִתְנִיָּין, *infusion*. Targ. O. Num. VI, 3 (ed. Berl. מִתְנִיָּין).

**מִתְנִיָּין**, Koh. R. to III, 9, v. מִתְנִיָּין Af.

**מִתְרַבָּא** *f.* (חֲרָה) = *h.* גְּרוּשָׁה, *divorced woman*. Targ. O. Lev. XXI, 14. Ib. XXII, 13 (Y. מִתְרַבָּא, not מִתְרַבָּא). Targ. O. Num. XXX, 10 (Y. מִתְרַבָּא); a. e.

**מִתְרַבָּא**, Targ. Prov. VI, 30, v. דְּמַר, a. רִים I ch.

**מִתְרַבָּא** *f.* (רִים) *Palp. of* (רִים) *subject for self-*

*elevation, object of contempt*. Targ. Ps. XXII, 7 (h. text בּוֹר, cmp. preced. w.).

**מִתְרַבָּא**, v. next w. a. מִתְרַבָּא.

**מִתְרַבָּא** *f.* (חֲרָה) *sustained version, a tradition the objections to which have been met successfully*, opp. מִתְרַבָּא. Sabb. 121<sup>b</sup>; Pes. 99<sup>b</sup> bot.

נ

**נ** *Nun*, the fourteenth letter of the alphabet. It interchanges with מ q. v.; with ל, q. v.; with ר, cmp. וְרָח a. יִצְחָק a. שְׁנִים; with י as preformative letter, cmp. יִצְחָק a. נִצְחָק frequently inserted, a) in place of Dagesh forte, e. g. מִתְרַבָּא = מִתְרַבָּא; — b) to avoid a hiatus, as מִתְרַבָּא, אִתְרַבָּא, &c. — יִצְחָק, יִצְחָק, אִתְרַבָּא, &c. — יִצְחָק, אִתְרַבָּא, esp. epenthetic Nun between verb and suffix, e. g. מִתְרַבָּא, Targ. Gen. V, 2; a. fr.

**נ** as numeral letter, *fifty*, v. 'א.

**נ** I, נָא = אָנָּה. Y. Ter. V, 43<sup>c</sup> bot. I, too, think so. Y. Ber. IV, beg. 7<sup>a</sup> נָא אֲמַרְיָהּ וְכִי and I gave a reason for it; a. fr. — V. דְּנָה, דְּנָה. — Pl. Y. B. Kam. II, beg. 2<sup>d</sup> נָא מַה קֵּן אֲמַרְיָהּ וְכִי why do we say &c.; a. fr.

**נ** II m. (also adverb) (b. h.; cmp. נָא) 1) *hurried, half-done*. Pes. 41<sup>a</sup> bot. נָא אֲכָלוּ if he ate it (the Passover lamb) half-done. Ib. 1<sup>b</sup> נָא אֲכָלוּ is subject to the law (Ex. XII, 9) &c. Tosef. Macc. IV (III), 1, contrad. to יִדִּי. Men. 78<sup>b</sup> נָא מִצְחָה, v. דְּנָה, a. fr. — 2) *slender, fine, brittle*. — Pl. נָא, f. נָא. Tosef. Kel. B. Kam. II, 9 [read with R. S. to Kel. III, 2:] (דְּנָה נָא) if the vessels were heated but turned out brittle. B. Bath, 97<sup>b</sup> (expl. פִּישְׁטוּת, ib. VI, 2) נָא thin, but lined with pitch; Tosef. ib. VI, 3.

**נ** III (b. h.) *I pray, prithee*. Yoma IV, 2; a. fr. — Ber. 9<sup>a</sup>, a. e. נָא אֵלֶּה וְכִי, v. בְּקִשָּׁה.

**נָאָה** *soot* (?). Lam. R. to IV, 8 (ref. to שָׁחַר, ib.) כְּדֹרֶא.

**נָאָה** m. נָאָה, corresp. to h. נִקְעָה, cmp. Syr. נִקְעָה P. Sm. 2284) *small cleft, cavity*. — Pl. נָאָה. Kidd. 61<sup>a</sup>; B. Bath. 103<sup>a</sup> (some ed. נָאָה; Ms. M. נָאָה; Ms. H. נָאָה; v. Rabb. D. S. a. l. note); Arakh. 25<sup>a</sup> נָאָה; Yalk. Lev. 677 נָאָה (corr. acc.). — B. Kam. 61<sup>b</sup> top, v. נָאָה.

**נָאָה**, v. נָאָה.

**נָאָה** m. (נָאָה, v. נָאָה) *flying off*. Sot. 45<sup>b</sup> דִּבְּרָא נָאָה it was the head (of the murdered man) that flew off and fell (at a distance from the body). Ned. 16<sup>a</sup> דִּבְּרָא

נָאָה Rashi (ed. only נָאָה) flew off from, i. e. rejected the reason given by A.

**נָאָה** m., **נָאָה** f. (b. h.; נָאָה, v. נָאָה) *suited, becoming; handsome*. Tanh. B'shall. 11 it is meet to sing unto the Lord. Sabb. 133<sup>b</sup>; Naz. 2<sup>b</sup> נָאָה a handsome Succah; a. fr. — Ib. I, 1, v. נָאָה. — Pl. נָאָה, Sifra Aphäre, end (ref. to Lev. XVIII, 26 וְשִׁמְרוּם אִתָּם אֲנִי) (ref. to Lev. XVIII, 26 וְשִׁמְרוּם אִתָּם אֲנִי) you are the proper persons to guard them (the laws of chastity), because you opened (were the first to observe) them. Tanh. Mas'ë 4 נָאָה לְאִמְרָתִי וְכִי they are handsome, and their garments are becoming, they are suited to the land, and the land to them. Ned. IX, 10 נָאָה בְּתוּרַת יִשְׂרָאֵל הֵן אֵלֶּה וְכִי the daughters of Israel are good-looking, but misery disfigures them. Sabb. I. c. נָאָה שָׂחָה לִּי לִי מִמָּה שָׂחָה לִּי לִי (ref. to Deut. XXXII, 19) because they are pleasing to him (he calling them sons and daughters), they are bold before him. Tosef. Sot. II, 3 נָאָה she will bear handsome children; Y. ib. III, 18<sup>d</sup> bot. נָאָה; a. fr. — נָאָה f. pl. (noun) *beauties*. Lam. R. to II, 2 (ref. to נָאָה, ib.) נָאָה all the beauties (excellent men) of Jacob. Yalk. Ex. 244 (ref. to נָאָה, Ex. XV, 2) נָאָה I will tell the excellencies and praises of &c.; ib. נָאָה וְשִׁבְחוֹ; Mekh. B'shall., Shir., s. 3 נָאָה שְׁבוּחָה (corr. acc.); Yalk. Cant. 988 נָאָה, read: נָאָה, v. נָאָה. Treat. Sofrim III, 13 נָאָה הִרְבּוּת בְּנָאָה שְׁלוֹ speak much of his excellencies. Lam. R. introd. end, v. נָאָה; a. fr. — נָאָה (adv.) *becomingly, well*. Tosef. Yeb. VIII, 4, a. e. נָאָה לִי דִּירֵשׁ וְכִי preaches well, וְכִי and acts in conformity (with his words).

**נָאָה** f. (b. h.; v. preced.) *marked off, distinguished place*. — Pl. constr. נָאָה. Deut. R. s. 7 end נָאָה בְּנִי דְּשִׂאִים שֶׁל בָּאָר in the grass-covered oases around the well.

**נָאָה** to be becoming &c., v. נָאָה.

**נָאָה** m., **נָאָה** f. (b. h.; preced. wds.) *beautiful*. Naz. I, 1 נָאָה Y. ed. (Mish. ed. נָאָה; Bab. ed. נָאָה) I will be good-looking (let my hair grow, a substitute for נָאָה, v. נָאָה). Cant. R. to I, 5 נָאָה אֲבוֹתִי וְכִי and I am beautiful (worthy) through the deeds of my fathers; וְכִי נָאָה in the sight of my Master; וְכִי נָאָה and I proved worthy in the desert; a. fr.

\* **נָאֻסָא** pr. n. pl. *Nausa*. Erub. 83<sup>a</sup> Bunios sent to Rabbi a modius נָאֻסָא (Var. נָאֻסָא, נָאֻסָא, נָאֻסָא, v. Rabb. D. L. a. l. note 50) copied from the standard measure of N., v. קוֹנֵינְרָא.—[Perh. our w. is *ναός* temple where the standard measures were kept.]

בארץ, בארץ, בארץ, v. sub 'בארץ.

נֹאֵת, v. אֵת.

ג. זוטא, v. נאמא

**נָאֵת, נָאֵת** (b. h.; cmp. אָהַת) *to be becoming, handsome*.  
*Pi.* נִיָּאֵת *to beautify, decorate*. Succ. 10<sup>a</sup> לְנִיָּאֵתוֹ to decorate it (the Succah); a. e.

*Nif.* נִיפָּה, *Hithpa.* הִתְנַפָּה 1) to adorn one's self. Naz. 2<sup>b</sup> (ref. to וְאֶתְּנֶהוּ, Ex. XV, 2) אֶנְפָּה לִפְנֵי רַבִּי I will adorn myself before him with good deeds; Sabb. 133<sup>b</sup> וְהִתְנַפָּה adorn thyself before him &c. R. Hash. 26<sup>a</sup> הִתְנַפָּה בִּלְיָדָה a sinner must not adorn himself (when appearing before the Lord to ask forgiveness). Gen. R. s. 16 (play on נִינְיָהוּ שָׂרָם שהם (not מְנַפְּאוֹת) they (the governments) adorn themselves with what they take from Israel; a. e.—V. I.—2) (cmp. נִינְיָהוּ *Nif.*, אִרְאֵה to be pleased, to enjoy, make use. R. Hash. 11<sup>a</sup> beautiful trees בְּנֵי הַיָּדֵה לְהִתְנַפָּה for men to enjoy their beauty. Ms. M. מְהִינֵהוּ לְהִתְנַפָּה) for men to enjoy their beauty. Snh. 21<sup>b</sup> שֶׁלֹּא יִתְנַפֵּה בְּשָׁלוֹם that he make no use of a copy that his fathers have written; (Tosef. ib. IV, 7 יִתְנַפֵּה שֶׁלֹּא יִרְאֶה (ניאנא).

**נָאִים**, part. of נָאָה.—[נָאִים pl. of נָאָה, a. נָא II q. v.]

**נָאֵלָה** I m. (אֵלִי II, v. P. Sm. 2260) *lamenting, howling*.  
 Snh. 59<sup>b</sup> לֵי יִרְדֵּי נֵאֵלָה (Rashi נֵאֵלָה יִרְדֵּי; Yalk. Gen. 15 שׁוֹטֵה  
 v. יִרְדֵּי).

נֶאֱלָא II, נֶאֱלָא m. (לָאִי, v. P. Sm. 2260) 1) *fatigue, heavy load*; cmp. אִיבִּצְנָא Targ. Y. Deut. XXI, 3 רָלָא סְלִיק רָלָא סְלִיק עֲלָה דְכֵר וְלֹא אִסְתַּחָּתָא Ar., read: שְׁעִבְדֵּי דִינִי בְנִי (נֶאֱלָא being a gloss interpreting שְׁעִבְדֵּי דִינִי); cmp. Targ. Y. Num. XIX, 2.—2) *incubus, asthma* believed to be caused by a demon נֶפְלִים בֶּן. Bekh. 44<sup>b</sup> (ref. to קִצְרֵת רוּחַ or קִצְרֵת רוּחַ, Mish. ib. VII, 5) מֵאִי יִרְדּוּ נֶפְלִים Ar. (Rasbi נֶאֱלָא or נֶאֱלָא, read נֶאֱלָא; missing in Talm. ed.) what is it? Nāla. [Prob. version: [מֵאִי יִרְדּוּ נֶפְלִים מֵאִי יִרְדּוּ נֶפְלִים בֶּן נֶפְלִים וְכֵן]]

**נָאֵם** *to speak*, v. נִאֵם.

**נֶאֱמָן** m. (b. h.; נֶאֱמָן) *faithful, trustworthy*. Ber. 60<sup>a</sup>. v. נֶאֱמָן; a. fr.—Esp. *neēman*, *one who can be relied upon in matters of tithes and Trumah*; cmp. חֲבֵר. Dem. II, 2; Tosef. ib. II, 2 וְכִי לְהִירֵד עָלָיו הַמִּקְבָּל he who takes upon himself the obligations of a *neēman*, must give tithes both of what he eats &c. Dem. IV, 6; a. fr.—*Pl.* נֶאֱמָנִים. Tanh. Vayesheb 5; a. fr.

**מָאֵמָה** f. (a corrupt. from *mamma*, מַאֲמָה; cmp. Syr. ננא, P. Sm. 287) *mammy, aunty, old maid, slave*. Sot. 42<sup>b</sup> (ref. to אִישׁ הַבְּנוּיִם, I Sam. XVII, 4 a, 23, with play on מְעוּרֹת ib.). פפ"ר ודור'ל בר מאה פפי ודור'ל (Rashi) . . . פפ"ר ודור'ל Yalk. Sam. 125 ודור'ל ודור'ל; Ar. ed. Koh. s. v. בן:

נ' . . . פאטאיר וורד') Goliath was the son of one hundred papae (fathers) and one old maid; [Rashi: וורד נ' and one, the *real parent*; Tosaf. a. Ar. נ' וורד and one *dog*; v. Ruth R. to I, 14, a. Midr. Sam. ch. XX].

**נָאָה** (b. h.) *to be unchaste, voluptuous, esp. to have illicit intercourse; to commit adultery.* Lev. R. s. 23 (ref. to Job XXIV, 15) [read:] שֶׁלֹא תֹאמַר שׁוֹכֵל מִי שְׁהוּא נָאָה *do not say, he only who is unchaste with his body is called a no'ef, but even he who is unchaste with his eye &c.;* Pesik. R. s. 24 (corr. acc.); a. fr.—Esp. נָאָה *adulterer, paramour;* f. נֹאֲפֵרֶת *adulteress.* Ib. Num. R. s. 9; Tanh. Naso 4; a. fr.

*Pi.* מְנַאֵץ same. *Pes.* 113<sup>b</sup> זָקֵן מְנַאֵץ a lewd old man. *Nidd.* 13<sup>b</sup> בִּיר הַמְנַאֲצִים who commit masturbation. *Ex. R.* s. 31, end, a. e. (prov.) מְנַאֲצָה בַּחֲפֻזִּים וּכ' she prostitutes herself for apples and distributes them among the sick, v. אָהָה I ch.—*Sot.* IX, 9 וְכ' מְשַׁרְבֵי הַמְנַאֲצִים וּכ' when the lewd men became numerous, the proceedings against the faithless woman (כּוֹשֵׁרָה) were abolished. *Shebu.* 47<sup>b</sup> מְנַאֵץ עֹקֵב אֲדָר מְנַאֵץ *Ms. M. a.* Rashi (ed. נִטָּאָה) he who follows up the voluptuous (to procure prostitutes for him); a. fr. —(*Hull.* 63<sup>a</sup>, v. אָנָּה.)

*Hif.* חָיֵף *to cause illicit intercourse; to bawd.* Shebu. l. c. חָיֵף לֹא חֲנֻכָּה לֹא חֲנֻכָּה (Ms. M. only חֲנֻכָּה לֹא) it says (Ex. XX, 14) 'thou shalt not be lewd', (which implies) thou shalt not assist lewdness.

נִצְחָה ch., Pa. נִצְחָה same. Targ. Is. LVII, 3:

**נאמן**, Y. Sabb. IX, 11<sup>d</sup> top וְנִי, read: וְנִינְאָמֵן, as Y. Ab. Zar. III, 43<sup>a</sup> bot.

**כָּבַד** (b. h.; cmp. **כָּבַד**) [*to press, stamp in anger*, v. Deut. XXXII, 19,] *to be indignant; to be bold; (act. verb) to reject, insult, blaspheme.*

*Pi.* 1) נִרְאֶץ same. Keth. 8<sup>b</sup> (ref. to Deut. 1. c.) [read:] וְכֹל דָּוָר שֶׁאֲבוֹתֵינוּ מִנְאֶצִּים לוֹ הֵקֵיב a generation in which the parents insult him, the Lord will &c.; Yalk. Deut. 945  
מִנְאֶצִּים לִפְנֵי...—Sifrē Deut. 320 נִנְאֶץ, v. נִנְאֶץ. Num.  
R. s. 7 כל מי שֶׁנִּי אֲדָרִים עֲנֵשׁוּ הוּא whoever insults God becomes an outcast (leper). Ib. נִנְאֶץ אֲדָרִי they insulted me. Ib. שֶׁנִּי אֲדָרִי בְּדַבְרֵי תוֹרָה who makes bold with the words of the Law (blasphemes); a. fr.—2) to threaten.  
Mekh. B'shall, Shir., s. 7 מִנְאֶץ הוּא... five things did Pharaoh threaten to do; Yalk. Ex. 249. Mekh. l. c.; Yalk. Ex. 260 אֲדָרִי הוּא שֶׁנִּי אֲדָרִי שֶׁנִּי אֲדָרִי threatening at the palace &c.; a. e.

*Hithpa.* הִתְנַאץ *to be insulted.* Midr. Till. to Ps. LXXIV, end עֲשֵׂה בְשִׁבְלִי .. שְׂמַחְתֶּךָ וּמִתְנַאֵץ בְּעוֹלָם do it for the sake of thy great and holy Name which is blasphemed and insulted in the world; a. e.

נִתַּחַק, v. נִתַּחַק.

**נָאָקָה** I f. (b. h.; cmp. נָאָס *groaning*. Ex. R. s. 1. (ref. to Ex. II, 24) הַנָּאָקִים הַחֵלְלִים *the groaning of the wounded*. Ib. s. 6; a. e.—Esp. *n'akah* (*prayer in distress*), one of the expressions for prayer. Lam. R. introd. (R. Ḥanina); Sifré Deut. 26; Deut. R. s. 2; a. e.\*

**נֶאֱקָה II, נֶקָה (אֶנְקָה)** f. (v. preced.; cmp. עֶנְק [longnecked], camel. Kel. XXIII, 2 (Ar. נֶקָה); Sifra M'tsora, Zab., Par. 2, ch. III נֶקָה II. Tosef. Kel. B. Bath. II, 7 ישיבה the seat (saddle) on the camel's back. Sabb. V, 1 (51<sup>b</sup>) נֶא' (Ms. M. אֶנ'; Y. ed. הֶנְקָה); Y. Bets. II, 61<sup>c</sup> bot. הֶנְקָה.

**נֶאֱקָר**, Midr. Sam. ch. VII, v. נֶקָר I.

**נֶקָה, נֶאֱקָה** ch.=h. נֶאֱקָה II. Sabb. 51<sup>b</sup>.—Lam. R. to I, 1 רבתי (7 דר מאת) רבתי Ar. (ed. אֶנְקָה דורא a blind camel.

**נֶאֶר**, v. נִיר I.

**נֶאֱתָא** f. (אתר) [joint], seam of a wound, cicatrix (cmp. נֶאֱתָה II). B. Kam. 85<sup>d</sup>, v. פְּרִיָתָא (Ar. נֶעְתָא; ed. אֶתָה).

\***נֶבָא** eggs of lice, Var. in Ar. for אֶנְבָא II.

**נֶבָא, נֶבָא**, v. נְבִי II.

**נֶבְאָרָא**, v. נֶבְרָא.

**נֶבֶג, נֶבִיג, נֶבִיג** (cmp. בֶּאֱנָא s. v. בִּיג) to break forth, come to the surface. Succ. 53<sup>b</sup> מִיָּא וְנֶבֶגִי Ar. (ed. וְנֶבֶגִי v. Rabb. D. S. a. l. note 80; Tosaf. to Bekh. 44<sup>b</sup> קִבְרָה we dig a little, and water bubbles forth. Snh. 82<sup>a</sup> וְהָרָר נֶבִיג he buried the skull, but it came up again; ib. 104<sup>a</sup> וְהָרָר נֶבֶג (Mss. F. a. K.); Yalk. Kings 249 נֶבִיג.

**נֶבֶנָא** m. (preced.) shoot, twig. Pes. 74<sup>a</sup> ל' בר שְׂרָא (Ms. M. 'נִיב') a twig (of the pomegranate tree) of this year's growth.

**נֶבְנָא** m. (preced.; cmp. b. h. בֶּקְבִיִּק a vessel, nabga, a certain measure, v. אֶנְבֶּג. Ber. 51<sup>b</sup> ל' וְכָל הָאֵר כָּל הָאֵר the whole nagba is of the wine over which the blessing has been pronounced.

**נֶבֶדְקוּס**, v. נֶבֶדְקִיּוּס.

**נֶבְהָ**, v. נְבִי I.

**נְבוֹ** (b. h.) 1) pr. n. pl. *Nebo*, a town on the eastern side of the Jordan. Sot. 13<sup>b</sup> (identifying ל' with נְבוֹ). —2) *Mount Nebo* in Moab. Ib.; a. e.—3) *Nebo*, name of an Assyro-Babylonian deity. Snh. 63<sup>b</sup>; a. e.—[Tosef. Pes. II (III), 20 דִּיין ל' דִּיין, v. דִּיין, v. דִּיין.]

**נְבוֹיָה** f. (b. h.; נבא) prophecy, inspiration. Y. Hor. III, 48<sup>b</sup> bot. (ref. to Zech. III, 8) ל' מִיָּפֶת אֵלָא ל' *mofeth* means prophetic gift. Cant. R. to III, 4; Gen. R. s. 44, v. הֶנְפָּה. Koh. R. to I, 1 נְבוֹיָתָן בְּעֶצְמָן their prophecy went by their own names ('the words of—'). B. Bath. 12<sup>a</sup> נִשְׁלָה ל' נְבוֹיָה prophetic inspiration was taken away from the prophets and given to &c. Y. Macc. II, 31<sup>d</sup> bot.; Yalk. Ps. 702 יִשְׁאֵל ל' וְכָל prophecy was asked, what is the sinner's punishment?—Meg. 14<sup>a</sup> נְבוֹיָתָהּ thy prophecy has come true. Ib. דִּיכֵן נְבוֹיָתָהּ where is thy prophecy? Ib. לִדְעָה לִדְעָה 'to know' (Ex. II, 4) to know what will be the end of her prophecy; a. v. fr.—Pl. נְבוֹיָתָהּ.

Lev. R. s. 10, beg.; Yalk. Is. 307 ל' פְּשׁוּטִיּוֹת plain words of prophecy, ל' כְּפֻלִּיּוֹת repeated words &c. (as *nahāmu nahāmu*, Is. XL, 1); a. fr.—V. נְבִיאִיָּה.

**נְבוֹיָתָא, נְבוֹיָתָא** ch. same. Targ. O. Gen. XV, 1. Targ. Num. XI, 28. Ib. 29 (Y. נְבוֹיָתָהּ=נְבוֹיָתָהּ); a. fr.—B. Bath. 14<sup>b</sup> חֲרִיב נְבוֹיָתָהּ גְּבִי וְכָל his (Hosea's) prophecy is joined to Haggai &c. (belonging to the twelve Minor Prophets); a. e.—Pl. נְבוֹיָתָן. Targ. Ez. XIII, 14, sq.

**נְבוֹיָתָהּ**, v. נְבִיאִיָּתָהּ.

**נְבוֹיָתָהּ**, v. נְבוֹיָתָהּ oh.

**נְבוֹיָב** m. (b. h.; נבב, cmp. בִּירב) hollow; trnsf. hungry. B. Bath. 12<sup>b</sup> (homiletic interpret. of Job XI, 12).

\***נְבוֹזָא** m. (בוז) distributor (of royal largesses), chief. Cant. R. to VII, 7 (ref. to נְבוֹזָרָדָן, Dan. V, 17) נְבוֹזָא means chief (officer); ib. [read:] נְבוֹזָא פְּתָרָא ... דִּינִין (ed. נְבוֹזָרָדָן, some ed. נְבוֹזָרָדָן) there (in Rome) they name an eparch (a high officer) distributor of largesses (Comes Largitionum).

**נְבוֹזָרָדָן**, v. preced.

**נְבוֹזָרָדָן** (b. h.) pr. n. m. *Nebuzaradan*, a high officer of king Nebuchadnezzar. Ex. R. s. 46. Gitt. 57<sup>b</sup>. Snh. 96<sup>b</sup>; a. e.

**נְבוֹזָרָדָן** m. (b. h.; נבדן) bewildered, confused, perplexed. —Pl. נְבוֹזָרָדָן. Mekh. B'shall., s. 1, v. נְבוֹזָרָדָן.

**נְבוֹזָרָדָן, נְבוֹזָרָדָן** (also in two words נְבוֹזָרָדָן) (b. h.) *Nebuchadnezzar*, king of Babylonia. Ber. 57<sup>b</sup> רָאִיתִי בְּיָמֵי נְבוֹזָרָדָן when one sees the ruined palace of N. Ib., a. fr. ג' דִּרְשָׁע. Ex. R. s. 8 (among the four kings that declared themselves gods); a. v. fr.

**נְבוֹזָרָדָן**, v. נְבוֹזָרָדָן.

**נְבוֹזָרָדָן** m. (נבל) mean person, scamp.—Pl. נְבוֹזָרָדָן. Y. Macc. I, end, 31<sup>b</sup> וְכָל סְגִיָּה מֵאֵן וְכָל there are plenty of mean persons who see their fellowmen taken out for execution (through false testimony) and say nothing (although they could save them).

**נְבוֹזָרָדָן (נְפָר) ל' חִיל, נְבוֹזָרָדָן** pr. n. pl. (*K'far*) *Nibbur Hayil*, v. next w.

**נְבוֹזָרָדָן, נְבוֹזָרָדָן** pr. n. pl. *K'far Nibburaya* (prob.=Nimrin, near Tiberias, v. Hildesh. Beitr. p. 60, note 444), mentioned as the home of one R. Judah and one R. Jacob. Meg. 18<sup>a</sup> אִישׁ כ' ל' וְאִישׁ ל' אִישׁ נְבוֹרִיָּא (corr. acc.). Gen. R. s. 7, beg. אִישׁ כ' ל' וְאִישׁ ל' אִישׁ נְבוֹרִיָּא (corr. acc.); Koh. R. to VII, 23; Tanh. Huck. 6; Pesik. R. s. 14 נְבוֹרִיָּא; ib. יַעֲקֹב נְבוֹרִיָּא (read: נְבוֹרִיָּא or נְבוֹרִיָּא); Pesik. Par., p. 35<sup>b</sup> גְּבוּרִין (corr. acc.); Num. R. s. 19 נִיב' ed. Wil.; Yalk. Gen. 11 צְפוּרִיָּא (corr. acc.); Y. Yeb. II, 4<sup>a</sup> תֹּפֵי נְבוֹרִיָּא; Y. Kidd. III, 64<sup>d</sup> bot.—Y. Ber. IX, beg. 12<sup>d</sup>; Midr. Till. to Ps. XIX, 1 נְבוֹרִיָּא ed.



Bub. (oth. ed. גבריא, corr. acc.). Y. Bicc. III, 65<sup>d</sup> top. יעקב איש כ' נ' (כב'). Midr. Sam. ch. VII (not כב').

**נְבוֹתָר** (b.h.) pr.n.m. *Naboth*, a citizen of Jezreel. Snh. 102<sup>b</sup>, a. e. (ref. to 1 Kings XXII, 22) the spirit of (the murdered) Naboth. Shebu. 35<sup>u</sup> כל שמות ... בל' וכו' all the names (Elohim) mentioned in connection with Naboth (1 Kings XXI, 10; 13) are sacred (meaning God).

**נְבוֹתָא**, v. גבוֹתָא.

**נְבוֹתָוָה, נְבוֹתָא** f. (= גבוזי, v. גבוזי) *present, largess*. Dan. II, 6; a. e.—*Pl.* נְבוֹתָן. Targ. Jer. XL, 5 (ed. Wil. נְבוֹתָן). —נְבוֹתָרִיא (fr. נְבוֹתָר), constr. נְבוֹתָרִית. Targ. Y. Dent. XXIII, 24.—[Dan. V, 17, v. נְבוֹז.]

**נְבֹרָ** (b. h.) *to bark*. Y. Yoma VIII, 45<sup>l</sup> top (of the mad dog) and the dogs bark at him; ib. אהּ הוּא נִבְרָת וכו' he barks, too, but his voice is not audible; Bab. ib. 83<sup>l</sup>. Ex. R. s. 20, end; a. e.

**נְבֹרָ** ch. same. Targ. Ex. XI, 7 לִמְנַבֵּר (ed. Berl. לִמְנִבֵּר). Targ. Is. LVI, 10 לִמְיבֵה ed. Lag. (oth. ed. למי).—Pes. 113<sup>a</sup> do not live in a place כלבא לי בה כלבא where no dog barks. Erub. 86<sup>a</sup>, v. גְּוִרְתָּא; a. fr.

*Pa.* נִבְרָ 1) same. Gen. R. s. 59 end מְנַבְרָן (מנבזים) and hears the dogs bark; Yalk. ib. 107.—2) *to produce a dull sound*. Ber. 57<sup>a</sup> v. ונִבְרָי בה נִבְרָי v. ונִבְלָא I.—Bets. 14<sup>a</sup> נְבוֹרִי מְנַבֵּר וכו' the sound produced by pounding spices is a dull one, opp. צליל.

**נִבְרָן** (b. h.) *Nibhan*, name of an idol. Snh. 63<sup>b</sup>, expl. *dog* (cmp. preced.).

**נִבְטִי** (b. h.; cmp. בטט, v. Friedr. Del. Proleg. p. 98) *to burst forth, to shine*.

*Hif.* הִבִּיט 1) *to illumine*. Targ. II Esth. I, 2 (in an enigma about nafta) it is poured out like water and illumines the house.—2) (cmp. הִצִּיץ fr. הִצִּיץ) *to look*. Yalk. Gen. 76 (ref. to Gen. XV, 5) אֵין הִבִּיט (צִיץ) האִיקוּיִין (Gen. R. s. 44 וְהִבִּיטוּ q. v.). Pesik. R. s. 21 [read:] a thousand people look at a portrait, every one says, it is looking at me. Ib. וְלִהֲבִיט and for the Lord to look at every one of the Israelites and say &c. Ib. לָךְ מִבִּיט בָּאלוּ why dost thou look up to those men?; a. fr.

*Pl.* נִבִּיט same, *to have a vision*. Snh. 101<sup>b</sup> (play on נבט) he (Nebat) had a vision but did not see (interpret it properly); ib. שְׁלֵשָׁה נִבְטוּ וכו' Yalk. Kings 196.

**נִבְטִי** ch. (v. preced.) *to sprout, grow*. Taan. 4<sup>a</sup> ל' when it once has sprouted, it grows fast. M. Kat. 18<sup>b</sup> הוֹרִי (the rumor after having died out) comes up again.

**נִבְטִי** I (b. h.) pl. n. m. *Nebat*, father of Joroboam I. Snh. 101<sup>b</sup>, v. נִבְטִי. Ber. 35<sup>b</sup>; a. fr.

**נִבְטִי** II *Nebat*, an Arabic settlement south-east of Palestine (v. Sm. Bibl. Dict. s. v. Nebayoth). Targ. Is. LX, 7 (ed. Lag. a. oth. נבירז). Targ. Y. Num. XI, 22. Targ. Ez. XXVII, 21 (h. text נְבִרִי).

**נְבַתָּיָא** m. (preced.) *Nabaṭæan*. Y. Shebi. VI, 36<sup>b</sup> bot. נְבַתָּיָא (transl. דוקרמני, Gen. XV, 19); Y. Kidd. I, 61<sup>d</sup> top נְבַתָּיָא; Gen. R. s. 44 end נְבַתָּיָא; (B. Bath. 56<sup>a</sup> נְבַתָּיָא, transl. דוקיני, Gen. I. c.; v. Rabb. D. S. a. l. note 6).—V. נְבַתָּיָא, נְוֹטִי.

**נְבַדִּי** I, **נְבַדִּי** (cmp. next w.), *Pl.* נִבְדָּה *to blow ablaze*. Tosef. B. Kam. VI, 22; B. Kam. 60<sup>a</sup>, v. לְבַדִּי.

**נְבַדִּי** II, **נְבַא** (b. h.; cmp. נָבַע *to burst forth, blow*. *Nif.* נִבְא *to be inspired, to prophesy*. Snh. 39<sup>b</sup> ... יבא ... let Obadiah come ... and prophesy against &c.; a. e.

*Hithpa.* הִתְנַבָּא, *Nithpa.* נִתְנַבָּא same. Ex. R. s. 4 ... כמדו how much Jeremiah desired not to be a prophet, and yet he prophesied against his will. Sot. 12<sup>b</sup> הִתְנַבָּאָה שלא מדעתה she prophesied unwittingly. Ib. הִתְנַבָּאָה she prophesied but did not know what she prophesied. Meg. 14<sup>a</sup> ... אַרְבַּעַת forty-eight prophets and seven prophetesses prophesied to Israel &c. B. Bath. 15<sup>b</sup>; a. fr.

**נְבִיא**, **נְבִיא** ch., *Hkpa.* אִתְנַבֵּי, אִתְנַבֵּי same. Targ. Num. XI, 25, sq.; a. fr.—Meg. 14<sup>b</sup> וּבְמָקוֹם דְּקָאִי רִמְיָהוּ דִּיכִי how could she (Huldah) dare to prophesy in the same place with Jeremiah? Snh. 96<sup>b</sup> לְהוּ לִישְׂרָאֵל רִמְיָהוּ who had prophesied to Israel the destruction of the Temple. B. Bath. 15<sup>b</sup> אִתְנַבֵּי לְאִמִּיּוֹת דְּנִשְׁלִם (read. אִתְנַבֵּי אִינְבִי לְאִמִּיּוֹת דְּנִשְׁלִם) they prophesied for the gentiles; so Job likewise prophesied for the gentiles. Ib. [read:] מִי אִתְנַבֵּי אִינְבִי לְעַבְדִּי וכו' אִתְנַבֵּי אִינְבִי לְאִמִּיּוֹת דְּנִשְׁלִם (Ms. M. אִינְבִיּאֵי, v. Rabb. D. S. a. l. note) did not all prophets prophesy for the gentiles?

**נְבִי, נְבִי**, constr. of נְבִיא.

**נְבִיאִי** m. (b. h.; preced. wds.) *prophet*. B. Bath. 12<sup>a</sup> וְכֹהֵם was a scholar never a prophet? Ib. אִתְנַבֵּי a scholar is superior to a prophet. Meg. 15<sup>a</sup>; a. v. fr.—*Pl.* נְבִיאִין, נְבִיאִים. Sot. IX, 12 הָרִאשׁוֹנִים the early prophets (of the first Temple). Lev. R. s. 1, beg., v. בְּיָדָם if they (the Israelites) are no prophets, yet they are sons of prophets (they will find what is right intuitively); Y. Sabb. XIX, 17<sup>a</sup> top. Lev. R. I. c.; Gen. R. s. 74 נְבִיאֵי יִשְׂרָאֵל Israelitish prophets; נְבִיאֵי heathen prophets; a. v. fr.—נְבִיאִי (sub. טפרי) *N'biim, Prophets*, the second division of the Scriptures. Tosef. Meg. IV (III), 18 מִפְּתִירִין we read in the Prophets for the Haftarah no more than three verses at a time (to be interpreted). Meg. 21<sup>b</sup> וּבְנִיבִיא אִזְדִּיר וכו' and when reading from the Prophets (for the Haftarah), one reads and two may interpret. Ib. ... עַל גְּבִי נְבִיאִים וְכַוּוּבִים you may put ... parts of the Pentateuch on the Prophets or the Hagiographa, but not the Prophets &c. B. Bath. 14<sup>b</sup> הָאֵלֶּה הֵם הַסְּפָרִים the order of the books of Prophets; a. fr.—*Fem.* נְבִיאָה. Pes. 9<sup>b</sup> וְכִי הָאֵלֶּה הֵם הַסְּפָרִים is the weasel (*huldah*) a prophetess to know &c.? Deut. R. s. 6; a. fr.—*Pl.* נְבִיאָתוֹר. Meg. 14<sup>a</sup>; a. e.

**נְבִיאִיא, נְבִיאִיא** ch. same; constr. נְבִי, נְבִי. Targ. Jud.



(cithern) are the same, with the only difference of more strings (for the former). Ib. נקרא נבל שהוא מלכין וכל. II. v. זמן II; ע"י עור שאינו עבדו וכל on account of the untanned skin and the larger number of strings it shames &c. Arakh. II, 6 לא היו אימרים בל וכל they (the Levite boys) sang without accompaniment of *nebel* or *kinnor*; ib. 13<sup>b</sup> וכל למימרא דל לחור וכל does this intimate that *nebel* and *kinnor* are not the same?; a. e.—3) a leather wind-instrument, a sort of bellows. Ib. (ref. to Ps. XXXIII, 2 sq.) לצוה"ב אידיד דפישו גימין דידדה נפש קלה בל כן קרי ליה כ because the *kinnor* of the future will have numerous strings (ten strings), and its sound will be loud like that of the *nebel*, it is called *nebel*.—Pl. נבלים. Ib. II, 3. Kel. XV, 6 נבלי השרה the instruments for secular music; כן those of the Levites (in the Temple). Ib. XXIV, 14, v. משפחת.

**נֶבֶל** I ch. same, 1) *lyre, nebel*. Targ. Is. V, 12. Targ. O. Gen. IV, 21; a. e.—*Pl.* נֶבֶלִין, נֶבֶלִיָּא, נֶבֶלִין. Targ. I Sam. X, 5. Targ. Is. XXII, 24; a. e.—2) (from its shape, comp. Sm. Dict. Ant. s. v. Tela, Amer. ed. 1858, p. 955, explaining pecten and jugum) *the upright loom*. Y. Kil. IX, 32<sup>a</sup> top דעמר וכו' ר' דלמא מוקמה. *not to put up a loom for wool in front of a loom for linen, on account of the fringes (which may become mixed).*

**נִבְלָא** II m. (נִבְלָה) = *h.* נִבְלָה, *an inferior variety of figs.* Targ. Jer. VIII, 13. Targ. Is. XXXIV, 4.—**נִבְלֵי**. הַלְוֵאִי צְדִיקִים דְּהֵא אֵינִם אֱלָא צְדִיקִים נִבְלֵי Gen. R. s. 49 I wished, they were righteous, but they are only righteous men of an inferior quality (comp. פְּגִיחַ); Yalk. ib. 88 (some ed. נִיבְלֵי).

נִבְלָהָא v. נִבְלָא

**נִבְלָה**, **נִבְיָר**, **נִבְלָה** f. (b. h.; **נָבַל**; *carrión, an animal that has died a natural death*. Gen. R. s. 81, end **לֶחֶם אֹחֶר חַי'** greedy for carrion. Ukt. III, 3 **נִבְלָה** בהמה טמאה the carcass of an unclean animal; a. fr.—Esp. (ritual) *an animal not slaughtered according to the ritual rules* (v. **הֶקְטֵם**, **הֶקְטֵם** &c.). Hull. II, 4 **נִבְלָה** כל שפסלה בשחיטתה **נִבְלָה** whatever has become unfit through faulty slaughtering, is called *n'belah*, contrad. **טָרֵפָה**. Ab. Zar. 67<sup>b</sup> sq. **נִבְלָה** לֶגֶר קְרוּיָה **נִבְלָה** that which is fit for the stranger (Deut. XIV, 21) is called *n'belah* (the eating of which is a punishable offence), whatever is unfit for the stranger (putrefied &c.) is no longer called *n'belah*. Ker. 21<sup>a</sup> **נִבְלָה** לֶחֶם מִנֵּן? whence do we derive the prohibition to eat it when unlawfully slaughtered? Y. Shebi. IV, 35<sup>a</sup> bot. (in Chald. dict.) **נִבְלָה** בֶּשֶׂר דִּנִּי forbidden meat; Hull. 95<sup>a</sup> **נִבְלָה**, opp. **בֶּשֶׂר שְׁחוּטָה**. Ib. מותרות they are permitted as far as *n'belah* is concerned, i. e. they do not make unclean (Lev. XI, 39); a. v. fr.—Pl. **נִבְלָה**. Ib.; Shek. VII, 3 **נִבְלָה** איברים if found cut in limbs, they are forbidden, opp. **מותרות**. Eduy. VIII, 1. Ib. V, 1; a. fr.

**נָבֵלָה** f. (b. h.; נָבֵל; 1) *meanness, obscenity*. Treat. Der. Ex. ch. II מְדַבְּרֵי נָבֵל those talking obscenely. Ib. דָּרַר בְּאִשְׁתּוֹ who lives with his wife in an obscene manner; a. e. — *PL* נָבֵלָה. Ex. R. s. 24 (ref. to Deut. XXXII, 6) אֵם

'a disgraced people', for they did disgraceful things, as it is said (Ps. LXXIX, 2), 'they made 'the disgraced' of thy people food &c. (taking נִבְחָל as if from נִבְחָלָה)—2) *destruction*. Gen. R. s. 38; Yalk. ib. 62 (play on נִבְחָלָה, Gen. XI, 7) ז' (נִבְחָלָה) מִשְׁפָּחָם אֲנִי אֶשָּׂא through their own lips I shall bring destruction upon them.

**נָבִלּוֹת** f. (b. h.; preced. wds.) *obscenity, levity*. Sabb. 33<sup>a</sup> פה נבילי obscene talk, v. **נָבֵל** *Pi.* — Lev. R. s. 5 (play on **נָבֵל**, Am. VI, 5) דברי נביל words of levity, v. **נָבֵל**.

**נִבְלָה**, **נִבְלָא**, **נִבְלָי**, ch.=h. נִבְלָה. Targ. O. Deut. XXI,  
23 **נִבְלָתוֹ** ed. Berl. (oth. ed. נִבְלָי; Y. גושמיה **נִבְלָתוֹ**) his  
corpse. Targ. Lev. XXII, 8 (some ed. נִבְלָא); a. fr.—B. Bath.  
110<sup>a</sup>; Pes. 113<sup>a</sup> (prov.) **נִבְלָה בַּשּׁוּקָא וְזָכַר לְפָנֵינוּ** flay a carcass  
in the street and earn a living, and say not, I am a noble  
priest.; a. fr.—P<sup>r</sup>. **נִבְלָתָא**. Ib. הַפּוֹדֶן בִּלְיָ, v. הַפּוֹדֶן.—[Targ.  
Job V, 16 **נִבְלָתָא** ed. Lag., Ms. רִבְלָתָא, read with ed. Wil.  
**נִבְלָתָא**.]

**נָבַע** (b. h.; comp. נָבַע a. בָּעַע 1) *to burst forth; to flow, gush*. Ned. 41<sup>b</sup> מַעֲיָן הַנּוֹבֵעַ, a bubbling spring, v. בָּעָרָם.— 2) *to give forth, utter*. Midr. Till. to Ps. XVI וְרֵדוּ נְדָבוֹתָיו וְרֵדוּ וְרֵדוּ (the kidneys) poured forth wisdom &c.; ib. to Ps. I; Gen. R. s. 61, beg.; Tanh. Vayigg. 11, וְרֵדוּ נְדָבוֹתָיו וְרֵדוּ; a. e.

*Hif. 1) to cause bubbling, fermenting* (of ointment). Koh. R. to X, 1 אינו מבאיש ומְבַיֵּשׁ וכו' one dead fly does not spoil and cause to ferment the ointment of the apothecary, but by a single sin which one commits &c. (ib. IX, 18).—2) *to utter* (speech). Ib. מְבַיֵּשִׁם רַבִּים they utter words (of praise).

**נָבַע** ch. same. Targ. Y. Gen. XXVI, 21; a. e.—Part.  
**נָבִיעַ**. Targ. Prov. XVIII, 4.—[Targ. Job VI, 10 **וְאֵבִיעַ** some ed., read: **וְאֵבִיעַ**, v. **בִּיעַ** a. **בִּיעַ**.]

*Af.* אָבַע as *preced.* *Hif.* Targ. Prov. I, 23. Ib. XV, 28; a. fr.—Taan. 25<sup>b</sup> (first time in Hebr. Dict.) אָבַע מִיַּיִךְ (Ms. M. first time אָ) let thy waters spring forth. B. Bath. 151<sup>b</sup>; Keth. 91<sup>a</sup> דַּמָּא מִבַּע דְּלֵא בְּסִילּוֹא לָבוּ מַחֲינָא we shall strike you with the thorn which makes no blood flow (i. e. ex-communication). Sabb. 88<sup>a</sup> מִבְּעָן אֶצְבָּעֶיהָ דְּרַמָּא blood burst forth from his fingers.

\***נִבְעָה**, name of a *plant* (ναῦπος?). Y. Ned. VII, beg., 40<sup>b</sup>, [prob. to be read: **נִבְעָה**].

**נָבַר** (emp. **בָּרָה**) *to dig*; (of the swine) *to turn the ground up with the snout*. Tosef. B. Kam. I, 8 **נוֹבֵיר**; B. Kam. 17<sup>b</sup> **נוֹבֵיר**.

**נבר** ch., impf. יְנַבֵּר or יִנְבֵּר (denom. of נִבְרָא, Syr. P.Sm. 2273) same. Targ. Ps. LXXX, 14 יְנַבְרִיקָה (ed. Wil. יְנַבְרִיקָה).

**בַּבְּרָא, בַּבְּרָא** m. (comp. **בַּר** I; corresp. to **הַבְּרָא**)  
*covering, bast, bark* (Syr. **בַּבְּרָא** *fibrae palmarum*, P. Sm.  
 2273). Sabb. 30<sup>b</sup> **וְאֵלֶּי מִיֵּלֶת לִי בַר קוֹרָא** and as to (something  
 corresponding to) fine woolen garments, he showed him  
 the bark of a young palm-shoot. Eb. 90<sup>b</sup> **דִּיקְלָא דְּהָדָר** (ed.  
**בַּבְּרָא**) a palm which has only one covering; Erub. 58<sup>a</sup>  
 (expl. **מִגִּילָא**) **דִּיקְלָא דְּהָדָר** (a rope made of fibres of) a

palm &c. — Hull. 51<sup>b</sup> if an animal fell upon a pile of dried bark, we apprehend internal injury (v. יריסין).  
 נברזא, v. נברזא.

נברכת f. (v. נברכה) *wash-pond*. M. Kat. I, 6, expl. ib. 8<sup>b</sup> בְּקִיץ, v. נִירָא; Y. ib. I, 80<sup>d</sup>. B. Bath. II, 1 כִּי כוֹבֵסִין י; a. fr.

נברקוס, v. נִבְרִיקוּס.

נברשת f. (v. next w.) *lamp*. Yoma III, 10; Tosef. ib. II, 3 נְבִישׁוּת ed. Zuck. (Var. שו...); expl. Y. ib. III, 41<sup>a</sup> תֹּפֶן מְנִירָא a. קוֹנִינִירָא.

נב' נברשתא ch. (dial. for 'נבלש', fr. בָּלַשׁ; cmp. Targ. Zeph. I, 12) same, *lamp, candle*. Targ. Zeph. I, 12.—Y. Yoma III, 41<sup>a</sup>, v. לְמִשְׁרָא.

נברתא, Yalk. Deut. 874, v. בְּקִירָא II.

נבאנא, v. נְאִנָּא.

נגב m. (h. h.; v. next w.) 1) *dry soil*. Tosef. B. Kam. VIII, 19.—2) *south* (in Talm. נְדִיב).—3) pr. n. pl. *Negeb*, in the district of Ascalon. Tosef. Ohol. XVIII, 15 (Var. נגב).

נגב (cmp. נב) [*to have a crust*], *to be dry*. Ab. Zar. V, 3 (69<sup>a</sup>) וְיִגְוֹב... כְּרִי שִׁישְׁרוּם כְּרִי as much time as would be required for a person to bore a hole (uncork), and close it up, and (for the sealing clay) to get dry; ib. שִׁירָחַח כְּרִי שיפחה (אִרְחִיבִּיר) to open the jug and close it up again, and (for the clay) to dry; a. e.—Part. pass. נְגִיב; f. נְגִיבָה; pl. נְגִיבִים *dry*. Hag. III, 3 נְגִיבִים dry eatables (which have not come in contact with liquids and are, therefore, insusceptible of levitical uncleanness, v. נְחִשֵּׁר); Tosef. ib. III, 11. Ib. 12 נְגִיבִים לְקִרְשָׁא are the exemptions in favor of dry objects applicable to sacred matter?; Hag. 24<sup>b</sup> וְכִי יֵשׁ נְגִיבָה וְכִי (Ms. M. נְגִיבָה). Ib. 2, sq. נְגִיבָה וְכִי מְכַמָּה וְכִי one dry hand (which has become unclean) makes the other hand unclean; a. e.

Pi. נְגִיב *to dry, wipe, scour*. Ib. III, 1 (20<sup>b</sup>) מְרִיר וְנְגִיב (Bab. ed. וְנִינְיָב, v. Rabb. D. S. a. l. note 3; Y. ed. מְרִיר וְנִינְיָב) he must open (the knots of the garment) and wipe it dry and smooth and then immerse. Lev. R. s. 28, beg. וְנִינְיָב עַד שֶׁלֹּא יִנְגִּיבָה before he gets it (the garment) dry and glossy; ib. וְנִינְיָב אֶרֶץ וְנִינְיָב and makes the earth dry; Koh. R. to I, 3 וְנִינְיָב וְנִינְיָב and washes them (the plants) and ripens and glosses them. Ab. Zar. V, 11 מְנִינְיָב he scours it; ib. 74<sup>b</sup> וְכִי מְנִינְיָב wherewith does he scour them? ... with ashes, ... with water. Ib. 75<sup>a</sup>; a. fr.—Part. pass. מְנִינְיָב *dry, parched, sapless, bare of*. Tem. 16<sup>a</sup> (play on הַנֶּגֶב Josh. XV, 19) וְכִי אֶרֶץ שְׂמִי' מְכַל וְכִי a household bare of all that is good; Yalk. Josh. 27 וְכִי אֶרֶץ שְׂמִי' &c.

Hif. נְגִיב 1) same, v. supra.—2) (denom. of נְגִיב) *to go south*. Erub. 53<sup>b</sup> (in an enigmatic speech) וְנִינְיָב לְמִפְרִישָׁא and went south to the great scholar (v. מְפִירִישָׁא).

Nithpa. נִתְּנָב *to be dried up*. Sifra B'huck. ch. I וְנִתְּנָב הָאָרֶץ the ground was dried up; Lev. R. s. 35.

נגב, נגוב, נגיר ch. same, *to be dry, to dry out*. Targ. Gen. VIII, 13; a. e.—Y. Sabb. V, beg. 7<sup>b</sup> כְּדוֹ נְגִיב אֵינֶנּוּ וְכִי when it is dry, they name it Egyptian bean; Y. Kil. VIII, 31<sup>c</sup>.—Y. Gitt. VII, end, 49<sup>a</sup> וְכִי נִירָא the canal dried up. Ib. וְכִי נִירָא that the canal may dry up; a. e.

Pa. נְגִיב *to dry, wipe*. B. Mets. 24<sup>a</sup> וְכִי נִירָא (his hands) on his neighbor's cloak; a. e.—Part. pass. מְנִינְיָב; f. מְנִינְיָבָה *parched*. Targ. Y. Num. XI, 6.

Ithpe. נִתְּנָב, Nithpa. נִתְּנָב *to be dried up*. Targ. Y. Gen. I, 9. Targ. Ps. CVI, 9; a. e.

נגר (b. h.) *to draw a line*; denom. נְגַר.

Hif. נְגַר (denom. of נְגַר) *to show; to announce, tell; to testify*. Tanh. Tsav 13 וְנִירָא לְאַהֲרֹן... from there Miriam learned it and told Aaron. Ib. מִירְיָם שֶׁחָכַל מִדִּוְרֵי. Ib. this shows (intimates) that all agreed as to her beauty. Snh. IV, 5 לְהַגִּיר גְּדוּלָּתוֹ to show the greatness &c. Ib. 44<sup>b</sup>, a. e. (ref. to Lev. V, 1) וְנִירָא וְנִירָא after he has once testified, he cannot again testify, i. e. is not permitted to retract; a. v. fr.—[Pes. 87<sup>a</sup>, v. נְגַר].—V. מְנִירָא.

Hof. נְגַר *to be told, proclaimed*. Yalk. Koh. 989 שֶׁר־ the word which has been proclaimed at Sinai; a. e.

Pi. נְגַר *to oppose*. Yeb. 63<sup>a</sup>; Yalk. Gen. 23 (ref. to נְגַר, Gen. II, 18) וְכִי נְגַר לֹא זָכָה כְּנִגְרוֹ if he is favored, she will be corresponding to (in harmony with) him, if not, she will oppose him (Rashi: 'she will be a lash to him', v. נְגַר II); Pirke' d'R. El. ch. XII וְכִי אֵם לְנִגְרוֹ אֵם זָכָה אֵם (II); Pirke' d'R. El. ch. XII וְכִי אֵם לְנִגְרוֹ אֵם זָכָה אֵם read not *k'negdo*, but *l'nagg'do*; if he is favored, she will be a help to him, if not, 'to oppose him', to fight.

נגר ch. 1) (corresp. to h. נָטָה, מָשַׁךְ) *to stretch; to draw, pull, spread*. Targ. Jud. XVI, 30. Targ. Deut. XXI, 3. Targ. Jer. XLIII, 10.—Targ. Ps. LV, 4 וְנִירָא ed. Lag. (ed. Wil. יִגְרִין; h. text יִגְרִין). Targ. Y. Deut. XVII, 20. Targ. Y. Ex. XII, 21 וְנִירָא וְנִירָא withdraw your hands from (v. מָשַׁךְ); a. fr.—Succ. 4<sup>b</sup> וְנִירָא stretch and raise the partitions, i. e. adopt the legal fiction that the partitions around the stand are prolonged so as to reach the ceiling (v. הִפְסִין). Sabb. 101<sup>a</sup> וְנִירָא stretch and bring the partitions down, i. e. adopt the fiction that the walls are prolonged so as to reach the bottom. Erub. 4<sup>b</sup> וְנִירָא, לְגִידֵי. Gitt. 68<sup>b</sup> וְנִירָא מִיִּמִּינֵהּ מִיִּמִּינֵהּ (Rashi: נְגִירָא) withdraw his food from him, reduce his rations. B. Mets. 74<sup>a</sup> וְנִירָא וְנִירָא to tread the grapes and to conduct the wine into the pit. Ib. 84<sup>b</sup> וְנִירָא מִתּוֹרֵיהֶם they drew from under him sixty &c., v. מְשִׁירָא. B. Bath. 111<sup>b</sup> וְנִירָא גִיד draw (take me away from here), this man does not want to learn. Pesik. B'shall., p. 90<sup>a</sup>; Koh. R. to X, 8 וְנִירָא lead the way, show it to me. Bekh. 44<sup>b</sup> וְנִירָא they spread for him (held up between him and the people) a cloak. Erub. 94<sup>a</sup> וְנִירָא בֵּהּ take a cloak and spread it (as a partition); a. v. fr.—Ab. I, 13 וְנִירָא he who stretches his fame (is ambitious), will lose his name.—2) *to lash*, v. Pa.—3) *to guide, rule*. Targ. Ruth I, 1 (h. text שָׁפַט).—4) *to grow long; to be drawn, follow after; to flow*. Targ. Job XXI, 33 (h. text וַיִּשְׁרֹךְ). Targ. Jer. VI, 4 (h. text וַיִּנְטוּ). Targ. Cant. I, 4 וְנִירָא we

are drawn after &c. Targ. Deut. XXXIII, 13; 22; a. fr. (v. נָגַד).—B. Bath. 91<sup>b</sup> וְנָגַד דִּישָׁא וְכ' a line of honey flowed over both his arms; Y. Peah VII, 20<sup>a</sup> bot. וְכ' מִלָּא וְכ' and honey flowed as much as my hands could hold; a. e.—Part. pass. נָגִיד *stretched, fainting* (v. *Ithpe*). Targ. Ps. LXXXVIII, 16.—Sabb. 152<sup>a</sup>, v. *Ithpe*.

*Pa.* נָגַד (denom. of נָגַה II) *to lash, punish*. Targ. Cant. VII, 5 לְנָגַד .. לְמִנְגַּד.—Keth. 33<sup>b</sup> נָגְדָהּ v. נָגְדָהּ Kidd. 12<sup>b</sup> punish him in accordance with Rab's practice. Pes. 52<sup>a</sup> וְלִינְגְדִירָה מִרְ נָגְדִירָה Ms. (ed. נגירי, corr. acc.) why do you not order him to be lashed?; a. e.

*Af.* נָגִיד *to declare liable to lashes*. Kidd. l. c.; Yeb. 52<sup>a</sup>, a. e. וְכ' Rab decreed punishment for him who &c. Kidd. l. c. לֹא מִנְגִיד רַב (read: מנגיד, as) Yeb. l. c.

*Ithpe.* נָגִיד *to be drawn, to extend; to run*. Targ. Is. XXXIV, 11. Targ. Y. Num. XXV, 8. Targ. Y. Gen. XLV, 19. Targ. Is. XLIV, 3; a. e.—2) *to spread, invade*. Targ. I Sam. XXVII, 10 (h. text פָּשַׁט); a. e.—3) *to be withdrawn*. Targ. Josh. IV, 18; a. e.—4) [*to stretch one's self*,] *to faint, fall away, die* (h. נָגַע). Targ. Gen. XXV, 8; a. fr.—Pes. 50<sup>a</sup> כִּי וְכ' הָלַשׁ וְכ' was sick and fainted (seemed to be dead), and when he came to &c.; B. Bath. 10<sup>b</sup>. Snh. 39<sup>a</sup> נָגִיד אֵל he became faint and sighed; Sabb. 152<sup>a</sup> נָגִיד וְכ' *to be lashed*. Macc. 11<sup>a</sup>; Pes. 113<sup>b</sup> מִנְגִיד v. מִנְגִיד.—[Kidd. 12<sup>b</sup> מִנְגִיד, v. supra.]

נָגַד m. (b. h.; נָגַד) *line, direction*; prep. נָגַד, mostly נָגַד *towards, opposite, corresponding to*. Sifra Tsav, Milluim, Par. 1 וְזֶה נָגַד לְזֶה has not the Scripture, before this, paired the two rams, one to correspond with the other? Tam. II, 5 (29<sup>a</sup>) וְכ' מִעֲרִבִית דְּרִמִּית מִשְׁוֹךְ (Mish. ed. מִנְגִיד) in a line with the south-west corner of the altar continued northward to a distance of &c.; Zeb. 58<sup>a</sup>. Ib. וְכ' if he slaughtered them in the corresponding direction, but in the ground. Mekh. Yithro, Bahod, s. 11 (ref. to Ex. XX, 24) נָגַדִּי 'alav means in a certain direction opposite the altar (not on top of it). Ber. 10<sup>a</sup> כִּי מִרְ אִמְרִן with reference to whom did David compose these five psalms beginning with *bar'khi nafshi*? Ib. 26<sup>b</sup> כִּי מִרְ אִמְרִן corresponding to the daily offerings. Num. R. s. 18 וְכ' תִּשְׁבֵּת אֵלָּא כִּי וְכ' this rebellion is not directed against us but against &c.; a. v. fr.—Yeb. 63<sup>a</sup> (ref. to Gen. II, 18) כִּנְגִידוּ if he is favored, she will be his help, if not, she will be against him; ib. כְּרִיב כִּנְגִידוּ וְקִרְיִן כִּנְגִידוּ (missing in Yalk. Gen. 23) following the writing we may read *k'nagg'do* (opposing him, v. נָגַד), but the Massoretic reading is *k'negdo* (corresponding to him); Gen. R. s. 17 כִּנְגִידוּ (corresponding to him); Gen. R. s. 17 כִּנְגִידוּ (corresponding to him); Gen. R. s. 2 (ref. to Num. II, 2) מָדוּ מִן what distance is meant by *minneged*? Ib. וְכ' מִן מִן we draw an analogy between *minneged* (Num. l. c.) and *minneged* (Gen. XXI, 16) &c.; Gen. R. s. 53 מִנְגִיד נָגַד מִנְגִיד.

נָגַד m. (נָגַד) 1) *prolongation; length, distance*. Targ. Ps. XXI, 5 (ed. Lag. נָגַד h. text נָגַד). Targ. Prov. III, 16 (ed. Lag. נָגַד q. v.); a. fr.—Gen. R. s. 11 לִי אֵת תָּלִי thou leadest me to a distant place; i. e. thy evidence

is far off.—2) [*lead, path, pass*.—*Pl.* נָגַד, נָגִידִין. Targ. Is. XLI, 18; a. e.—Targ. Y. Ex. XIV, 3 נָגִידִי וְכ' his narrows in the desert.—(or sub. נָגִידִין) *river-courses* (corresp. to b. h. מִיִּם). Targ. Is. XLIV, 4. Ib. LIII, 2. Targ. Jer. IV, 11 (h. text שָׁפִים). Ib. XVII, 8 נָגִידִין ed. Lag. (ed. Wil. נָגִידִין; h. text נָגִידִין). Targ. Ez. XXXI, 3 (ed. Lag. נָגִידִין; h. text נָגִידִין).

נָגַד I m. 1) (נָגַד); =b. l. מִשְׁנֶה *load, freight*. Targ. Ps. CXXVI, 6 (Ms. נָגִיד, ed. Lag. נָגִיד). Targ. Job XXVIII, 18.—2) v. preced.

נָגַד II (נָגַד; cmp. מִשְׁנֶה *leather-strap, lash*; trnsf. *lashing, punishment*. Yoma 23<sup>a</sup> נָגִידִין (Ms. M. מִשְׁנֶה) *p'k'ia* (Shek. V, 1) means lashing. Pes. 52<sup>a</sup> נָגִידִין (not נָגִידִין; Rashi a. Ms. O. אִנִּי; Ms. M. אִנִּי) a vote must be taken on the lashing of a scholar; ib. נָגִידִין. Shebu. 41<sup>a</sup> עַד דְּמִטִּי זְמַן נָגִידִין until the time comes when he is to be lashed (for not heeding the excommunication).

נָגַד pr. n. m. *N'gada* (Long). Lev. R. s. 25; (Gen. R. s. 46 מִנְגִיד).

נָגַד m. (נָגַד) 1) (v. נָגַה 1) *one who tracks a vessel*.—*Pl.* נָגִידִין. B. Mets. 107<sup>b</sup>, v. מִשְׁנֶה. Sot. 48<sup>a</sup> רַבִּי הַשִּׁירִים the songs of the draggers. Snb. 106<sup>a</sup> bot., v. נָגִידִין.—2) *leader*, v. נָגִידִין.

נָגַדִּין f. 1) (collect. noun; v. נָגִידִין) *leaders of the flock*. Y. Kidd. I, 60<sup>b</sup> top; (Y. B. Kam. X, end, 7<sup>c</sup>, a. e. אֲנִי הַשִּׁירִים).—2) *lashing*, v. נָגִידִין II.

נָגַה (b. h.) *to burst forth; to be bright, shine*. V. נָגַהִי a. נָגַהִי.

*Hif.* נָגַהִי 1) *to shed light*. Pirké d'R. El. ch. XXXVIII; Yalk. Josh. 18 [read:] נָגַהִי אֶת אִירָהּ its (the tribe's) jewel shed its light; a. e.—2) (cmp. *Hif.* of נָגַהִי) *to look over; to revise a manuscript, to correct, restore* (when faded). Ber. 13<sup>a</sup> נָגַהִי לְהַגִּידָהּ when he reads for the sake of revising. Y. Sabb. VII, 10<sup>b</sup> bot. (in a misplaced passage) נָגַהִי לְהַגִּידָהּ (not לְהַגִּידָהּ) if (he carries ink) for the purpose of correcting, (he is guilty when carrying) enough to correct one letter. Keth. 106<sup>a</sup> מְגִידִין the official revisers of Biblical manuscripts; Y. Shek. IV, 48<sup>a</sup> top מְגִידִין סֵפֶר הַעֲזָרָה (Bab. ed. Var. עֲזָרָה, v. Rabb. D. S. a. l. note) the revisers of the Temple manuscript. M. Kat. III, 4 (18<sup>b</sup>) מְגִידִין אֶת אֶתְרָא אֶתְרָא (Bab. ed. Var. עֲזָרָה, v. Rabb. D. S. a. l. note) we dare not (during the festive week) correct (restore) one letter even in the Temple books (ed. in the manuscript named after Ezra). Meg. II, 2 וְנָגַהִי אֶתְרָא if he recited the Book of Esther while he was writing or teaching or correcting it; a. fr.—Part. pass. מְגִידִין *revised, correct*. Pes. 112<sup>a</sup> מְגִידִין בְּסֵפֶר מִן לְמַדְהוּ בְּסֵפֶר מִן when thou teachest thy son, teach him from a corrected book. Keth. 19<sup>b</sup> סֵפֶר מִן an unrevised Bible manuscript.

נָגַהִי ch. 1) same, *to be bright, shine*. Yoma 28<sup>b</sup> אִי הָכִי נָגַהִי (Ms. M. נָגַהִי, v. Rabb. D. S. a. l. note) if that is so (that it was the time for working men to go to their labors), it must have been bright day-light (sunrise). M.

Kat. 16<sup>b</sup> בְּרִיגְרִי לִי מִר בְּרִיגְרִי (or בְּרִיגְרִי, not בְּרִיגְרִי, v. Rabb. D. S. a. l. note; Ms. M. נָחָא a. differ. version; ed. Ven. נְגִירָא, v. נָגַח) is it (the case you have been thinking of) not yet clear to you? Attend, sir, now to my case (differ. interpret. in Rashi).—2) (denom. of נָגַח) *to get dark, to be belated*. Taan. 24<sup>a</sup> לַיְלָא נָגַח night set in, and no food was brought to them. Ib. דְּנָגַחְתָּא (differ. in Ms. M.) the reason why I am late. Sabb. 10<sup>a</sup> לַיְלָא נָגַח the time for the evening prayer arrived (Rashi: he *delayed*).—[Y. Dem. II, 22<sup>c</sup> נְגִירָא, read: נָגַח.]

*Af.* נָגַח *to dwell until late*. Nidd. 65<sup>b</sup> בְּרִיגְרִי טַפְרִי וְכִי נָגַח (v. נְגִירָא) they protract their negotiations before they sign.

**נָגַח, נָגַחָא** m. (preced.) 1) *light, morning*. Dan. VI, 20.—*Pl.* נְגִירָא. Pes. 2<sup>a</sup> מִמָּחָר קִסְרִי . . . נְגִירָא the first impression was that he who explained אִרְיָא (Mish. I, 1) by *naghē* meant really light (morning).—2) (comp. אִרְיָא) *the breaking in of the night, the beginning of the calendar day, evening*. Ib. 3<sup>a</sup> קִרְיָא נְגִירָא in the home of R. H. they call the evening *naghē* ('night-break'), while in the home of R. J. they call it *lelē*. Ib. 4<sup>a</sup> בְּאִרְיָא נְגִירָא on the evening closing the thirteenth (day of Nisan) which is the beginning of the fourteenth. Men. 68<sup>b</sup>.

**נְגִירָא** v. נָגַח.

**נָגַב** v. נָגַב.

**נְגִירָא** f. (נָגַב) *law of levitical cleanness concerning dry objects*. Hag. 24<sup>b</sup> וְכִי יֵשׁ נִי לְקִרְשָׁא (Ms. M. נְגִירָא) is there any distinction in favor of dry objects as regards &c.?, v. נָגַב.

**נְגִירָא** f. (נָגַב) *dry, waste*. Targ. Ps. CII, 7.—V. נְגִירָא.

**נָגַד** v. נָגַד.

**נָגִיד (נָגִיד)** m. (*נָגִיד*) *leader*. Sifra Aḥārē, ch. XII, Par. 9 (ref. to Lev. XVIII, 4) לֹא הִמְשִׁיחָהּ נִי וְכִי (Rabad: נָגִיד) not the teaching is the guide, but the practice (precedent, v. מַעֲשֵׂה, s. v. מַעֲשֵׂה רַב).

**נָגִידָא** ch. same, esp. *ruler, judge*. Targ. I Chr. XXVII, 16. Targ. Jud. II, 18, sq. (ed. Wil. נָגִידָא); a. e.—B. Kam. 52<sup>a</sup> (prov.) עֲבִיד לִי סְמוּרָא . . . כְּרִיגִי Ms. M. (ed. נָגִידָא) when the shepherd is angry with his flock, he makes the leader blind.—*Pl.* נָגִידָא, נָגִידָא. Targ. Jud. II, 16; 18 (ed. Wil. נָגִידָא). Targ. I Chr. XVII, 6; a. fr.

**נָגִידָא** m. *lashing*, v. נָגַד II.

**נָגִידָא I, נָגִידָא** m. (נָגִיד, v. נָגִיד I) *a vessel of beaten metal*.—*Pl.* נָגִידָא, נָגִידָא. Targ. Prov. XXV, 11 (h. text נָגִידָא).

**נָגִידָא II** m., constr. נָגִיד (נָגִיד) *duct, canal*. Targ. Job VI, 15 (some ed. נָגִיד); v. נָגִידָא.

**נָגִידָא, נָגִידָא** f. pl. (נָגִיד, comp. נָגִידָא; Assy. *nagû, pl. nagê*; comp. נָגִידָא) *plains, esp. islands, sea-districts; also inhabitants, colonists*. Targ. O. Gen. XXV, 3

וְכִי (ed. Berl. נָגִידָא = לִיגְנִיָּא; comp. Nöld. Mand. Gramm. p. 166, note; h. text נָגִידָא). Ib. X, 5 נָגִידָא ed. Berl. (oth. ed. נָגִידָא; h. text נָגִידָא). Targ. Is. LXVI, 19; a. fr.

**\*נָגִידָא** m. (prob. a Babylonian corrupt. of unguentum; comp. נָגִידָא for נָגִידָא) *a spiced drink* (v. Sm. Ant. s. v. Vinum); [Ar. a *cup*]. Ab. Zar. 38<sup>b</sup> נָגִידָא a spiced drink of sour wine.

**נָגִידָא** v. נָגִידָא.

**נָגִידָא** v. נָגִידָא.

**נָגִידָא** constr. נָגִידָא, v. נָגִידָא.

**נָגִידָא** m. (נָגִיד) *a complainant in a case of robbery*. Shebu. VII, 1; a. fr.

**נָגַח** (h. h.) *to break forth* (v. נָגַח); *to gore, butt, fight*.

B. Kam. V, 1 וְכִי שִׁיר שִׁירִי if an ox gored a cow, and her embryo is found (dead) by her side. Ib. אִם עַד שִׁלָּא נָגַחָא whether she gave birth before he gored her. Tosef. ib. IV, 6 לִיגְנִיָּא unless he pushes intentionally. Ib. 10 וְכִי בִטְנָא there are laws concerning the butter (that killed a person) which do not apply &c.; a. v. fr.—[Gen. R. s. 32, end נִגְנָא some ed., read: נָגִידָא.]

*Pi.* נָגַח same. Hull. 51<sup>a</sup> וְכִי זָכְרִים הִמְנִיחִין וְכִי אִרְמִיָּא מְנַחֵם בְּהֵם וְכִי yesterday he (Moses) pushed them (the angels of destruction) away, and now he is afraid of them. Tanḥ. Balak 3; Num. R. s. 20, beg. מְנַחֵם וְכִי . . . מְנַחֵם as the ox fights with his horns, so do the Israelites fight (their enemies) with their prayers. Ber. 56<sup>b</sup> שִׁמְנִיחִין בְּרִיגְרִי if (in his dream) an ox attacked him, he will have children who fight in (discussing) the Law; a. fr.—Part. pass. מְנַחֵם. Tosef. B. Kam. III, 6 וְכִי מִן אִפִּי even if the one is found gored.

*Hif.* נָגַח *to stir up to fighting*. B. Kam. IV, 4 וְכִי שִׁירִי שִׁירִי 'if he butt' (Ex. XXI, 28), but not when they stir him up (in the arena).

*Hithpa.* נָגַח *to fight with one another*. Tanḥ. Vayigg. 4 וְכִי שִׁירִי וְכִי שִׁירִי ox and lion fighting with each other; a. e.

**נָגַח** ch. same. Targ. O. Ex. XXI, 28 (ed. Vien. נָגַח *Af.*).

—B. Kam. 47<sup>a</sup> כִּי נָגַחָא at the time he gored her; a. e.—*to wage war*. Targ. Y. Gen. XXI, 10 (v. נָגַח).—Part. pass. נָגַח *breaking through, flowing over*. B. Bath. 68<sup>b</sup> דִּנְיָא קִרְיָא לִגְרִי Ms. M. (ed. קִרְיָא; Rashb. דִּנְיָא; Ms. F. a. R. דִּנְיָא קִרְיָא in one w., Ar. דִּנְיָא, corr. acc.) when their outlet runs inside of the township (v. נָגַחָא, comp. נָגַחָא).—Transf. *enough* (comp. נָגַח). M. Kat. 16<sup>b</sup> בְּרִיגְרִי לִי מִר בְּרִיגְרִי ed. Ven. (v. Rashi a. l.) have you not enough (that I escorted you thus far)? attend now to your business yourself; v. נָגַח.

*Pa.* נָגַח same. Targ. Ps. XLIV, 6; a. e.—B. Kam. 21<sup>a</sup>; Sot. 48<sup>a</sup> כִּי חִרְיָא he butts like an ox.

*Af.* נָגַח same. Tosef. Sot. XIII, 5, a. e. נָגַח קִרְבָּא to wage war. Nidd. 65<sup>b</sup> נָגַח וְכִי נָגַח Var., v. נָגַח a. נָגַח.

**נָגַח** m. (preced.) *went to gore, a butter*. Targ. O. Ex. XXI, 29; 36 (some ed. נָגַח).

**נָגַחְתָּן** m. h. same. B. Kam. 46<sup>a</sup>; B. Bath. 92<sup>a</sup>; Y. Shebi. V, 36<sup>a</sup> נָגַחְתָּן; a. e.—*Pl.* נָגַחְתָּן. B. Kam. 39<sup>a</sup> נָגַחְתָּן if they are known as butters.—*Fem.* נָגַחְתִּיר. B. Mets. 80<sup>a</sup>; Tosef. B. Bath. IV, 6.

**נָגַחְתָּא, נָגַחְתָּן** ch. same. Targ. Y. Ex. XXI, 36 (ib. 29 נָגַשְׁתָּן).—B. Kam. 24<sup>b</sup>, a. e. נָגַחְתָּא נָגַחְתָּא thou hast a butter in thy herd.—*Pl.* נָגַחְתָּן. Targ. Ps. XXII, 13 Regia (ed. סגיאין).

**נָגַיָב**, v. נָגַב.

**נָגַיָבְתָא, נָגַיָבָא** f. (preced.) *dry land*. Targ. Y. I Ex. XIV, 21. Targ. Y. Gen. I, 10.

**נָגִיד** I m. (b. h.; נָגִיד) *leader, ruler*. Sifra Aphäre, ch. XII, Par. 9, v. נָגִיד.—*Pl.* נָגִידִים. Y. Ber. VII, 11<sup>b</sup> bot.; Gen. R. s. 91, a. e. (fr. Ben Sira) וְיָרִיבָהּ וְיָרִיבָהּ וְיָרִיבָהּ lift her (Wisdom) up, and she will raise thee and seat thee between princes.—[Yalk. Ps. 677, v. נָגִיד h.]

**נָגִיד** II m. (a Chaldaism, v. נָגִיד Part. pass., a. *Ilupe*.) *a frail animal*.—*Pl.* נָגִידִים, נָגִידִין. B. Kam. 67<sup>b</sup> חֲמִשָּׁה נָגִידִים יָכֹל (v. Rabb. D. S. a. l.) you might think ..., he may pay as a fine five emaciated oxen.

**נָגִיד** m., **נָגִידָא** I c. (נָגִיד) 1) *stretched*. Targ. Esth. VIII, 15 נִילָא (ed. Amst. a. Vien. נָגִיד) stretched for shade, *awning*.—2) (of metal) *beaten, beaten work*. Targ. Ex. XXV, 18 (h. text מִקְשָׁה). Targ. O. Num. VIII, 4.—Targ. Jer. X, 5; a. e.—3) (with נָגִידָא; interchanging with נָגִיד) *long-suffering, forbearing*. Targ. Prov. XIV, 29 (ed. Lag. נָגִידָא). Ib. XXV, 28 נָגִידָא ed. Lag. (oth. ed. מִצְעֵר. Ib. XVI, 32 נָגִידָא נָגִידָא (אִפְרִי) נָגִידָא (ed. Lag. נָגִידָא).—4) *duct, v. נָגִידָא* II.—[Targ. Ruth I, 1 נָגִיד, inf. of נָגִיד]

**נָגִידָא** II m. *leader*, v. נָגִידָא.

**נָגִידָא** III, (**נָגִידָא, נָגִידָא**) f. (נָגִיד, נָגִיד) *dragging out of the grave by necromancy*. Gitt. 56<sup>b</sup> אֲסָקִידָא לְטִיטִים (Ar. ed. Koh. רַה...; oth. ed. Ar. רַה...) he had Titus brought up out of his grave; ib. 57<sup>a</sup> top אֲסָקִידָא לְטִיטִים Ar. (ed. אֲסָקִידָא לְטִיטִים how could the necromancer have brought Samuel up (if his soul was not in the grave)?

**נָגִידָא** f. (v. נָגִיד I, 3) *prolongation, with forbearance*. Targ. Prov. XXV, 15 (ed. Lag. נָגִידָא, Var. נָגִידָא); emp. נָגִידָא.

**נָגִידָא**, v. נָגַח.

**נָגִידָא** f. (נָגִיד) *goring*. B. Kam. 2<sup>b</sup> (ref. to Ex. XXI, 28) הָרָא נָגִידָא הָרָא הָרָא the root נָגַח refers to injury by the horn, contrad. to נָגִידָא collision of bodies. Ib. נָגִידָא that *nagaf* (Ex. ib. 35) means injury through goading. Y. ib. I, beg. 2<sup>a</sup>. Mekh. Mishp., s. 12; a. fr.

**נָגִידָא** f. (preced.) *being pushed*. Hull. 51<sup>b</sup> הָרָא נָגִידָא... קָל נָגִידָא... קָל נָגִידָא an ox was thrown down for slaughtering, and the sound of his forced fall was heard; [Rashi: נָגִידָא his groaning, v. נָגַח].

**נָגִידָא** f. (b. h.; נָגִיד) 1) *knocking, affliction, defeat*. Ex. R. s. 18 (ref. to נָגִידָא, Ps. LXXVII, 7) מִכְרַתִּי אֲנִי הַשְׁבִּירִים אֶתְּ נָגִידָא אֶלֶא לְשׁוֹן שְׁבִיר I remember the defeats &c.; נָגִידָא means breaking; a. e. v. נָגִידָא I remember the songs &c.—[In later Hebrew: נָגִיד *accent*.]

**נָגִידָא**, v. נָגִידָא.

**נָגִידָא** f., *pl.* נָגִידָא (v. נָגִידָא) *musical instruments*. Targ. Ps. VI, 1; a. fr.

**נָגִידָא** f. (נָגִיד) *striking, injury through collision, pushing &c.* Mekh. Mishp., s. 12 (ref. to Ex. XXI, 35) [read:] striking includes goading, pushing &c.; Yalk. Ex. 341. B. Kam. 2<sup>b</sup>; a. fr., v. נָגִידָא.

**נָגִידָא, נָגִידָא, נָגִידָא, נָגִידָא**, v. נָגִידָא.

**נָגִידָא** f. (נָגִיד) *drawing near, addressing, use of the root* נָגַח. Y. Sot. VIII, beg. 22<sup>b</sup>; v. נָגִידָא.

**נָגִידָא, נָגִידָא, נָגִידָא**, Targ. II Esth. IV, 1, v. נָגִידָא.

**נָגִידָא** (b. h.; emp. נָגַע) *to strike, knock*, v. נָגִידָא.

**נָגִידָא** (emp. Lat. pulso) *to play on a musical instrument*, in gen. *to make music*. Ber. 63<sup>b</sup> הָנִיחָהּ רִנָּן בְּכִנּוּר let Hananiah play on the harp (act as a Levite). Midr. Till. to Ps. CXIII; Yalk. Ps. 872 וְיִדְרִי מִנְּקָה לָךְ and I (Israel) was singing unto thee; a. fr.

**נָגִידָא, נָגִידָא** same. Targ. II Kings III, 15.

**נָגִידָא**, v. נָגִידָא.

**נָגִידָא**, v. נָגִידָא.—[Ab. Zar. 4<sup>a</sup> בְּנָגִיד, v. נָגִידָא]

**נָגִידָא**, Ex. R. s. 18 some ed., v. נָגִידָא.

**נָגִידָא** (?) pr. n. pl. *Nagninar*, home of R. Johanan b. Nuri. Y. Kil. I, 29<sup>b</sup>; Y. Erub. I, 19<sup>c</sup> top נָגִידָא; Y. Succ. I, 52<sup>a</sup> נָגִידָא; (Tosef. Ter. VII, 14, a. e. נָגִידָא).

**נָגַס** *to break off; to bite off*. Ukts. II, 6 עד שִׁנּוֹס until he has knocked off (a piece of the eggshell). T'bul Yom III, 6 שִׁנּוֹס מִן הָאוֹכֵל וְכ' (not שִׁנּוֹס) who took a bite of some food, and something mixed with his saliva fell on his garments.

**נָגַס** ch. same, esp. *to break bread, eat*. Y. Ber. VII, 11<sup>b</sup> bot. (אֲכָלִין) when they sat down to dine; Gen. R. s. 91; Yalk. ib. 148 נָגַשְׁתָּן. Lev. R. s. 34 וְנָגַס, v. נָגַשְׁתָּן. Koh. R. to IV, 6 לְעִי, v. נָגַשְׁתָּן it is his ambition to be called one who works for a living; a. e.—[Esth. R. to I, 8 מִיָּגַס; Lev. R. s. 28 נָגַשְׁתָּן, v. נָגַס, some of the citations in which may belong to our w.]

**נָגַע** (b. h.) 1) *to touch; to strike; to injure* (with ב of object). Sabb. 13<sup>b</sup>. Num. R. s. 14 וְכ' בְּאִשְׁתּוֹ if he touched Potifar's wife. Ib. (ref. to Koh. VIII, 5) כ' בְּהִלְכִּי הָיָה הַדָּבָר הַזֶּה (the thing (the speech of the chief butler) did not harm him, v. נָגַעָה. Y. Peah VIII, 21<sup>a</sup> bot., a. e. נָגַעָה).

בה, v. פקדו. Y. Yeb. I, end, 13<sup>b</sup> לא היו ב'ש נוגעין בו the Shammaites would not take up the case; a. v. fr.—נגיע an interested witness. Snh. 34<sup>a</sup> בעדותו כג בעדותו he has the appearance of an interested witness. B. Bath. 43<sup>a</sup> top why are they admitted to testify? Are they not interested witnesses? Kidd. 43<sup>b</sup>; a. fr.—2) (v. Hif.) to arrive, to come to pass. Gen. R. s. 84 שערירין דורברים for these things (which Joseph dreamt) shall come to pass; Yalk. ib. 141.

Hif. נגיע 1) to reach; to become the property of; to obtain; to cause to reach. B. Mets. X, 5 הניענה they shall be thine. Arakh. VIII, 1; 3 (27<sup>a</sup>, sq.) הניענה it is thine (Bab. ed. הניענה I let thee have it), i. e. thy offer is accepted; Tosef. ib. IV, 20 הניענה thou hast acquired it. Tosef. B. Bath. VI, 7, a. e. הניענה it is his, i. e. he must pay for it. Y. Erub. III, 21<sup>a</sup> bot., a. e. הניענה thou hast been made to reach the final conclusion, i. e. thou must admit, v. תור. Ber. IX, 3 (54<sup>a</sup>) הניענו לזמן who hast granted us life and sustenance and suffered us to reach this period. Pes. X, 6 הניענו ... כן so may He allow us to reach &c.; a. v. fr.—נגיע put thyself in the position, i. e. suppose. Y. Gitt. III, 44<sup>d</sup>, v. ונגיע; a. fr.—2) to arrive, to come to pass; to concern. Gen. R. l. c. הניענו ברמיזא that the resurrection of the dead will come to pass in his days. Ib. שדדבריהם מניעים לבלהוה וכו' that these things concern Bilhah. &c. Gitt. VIII, 3 וכו' לאוריד שד' as soon as the letter of divorce reaches the space over the roof. Ib. VII, 7 if he came as far as Antipatris. Num. R. s. 5 שד' לכהם כשם שד' וכו' that the same may not happen to you as happened to the sons of Aaron. Ned. VIII, 2 עד שיגיע until the time (Passover) comes, opp. עד שיעברא until it is passed; a. fr.—[Tosef. Toh. VI, 14 ומההגיע, v. נגיע.]

\*Hof. נגיע to be brought to a condition. Zeb. 88<sup>a</sup>, sq. הניענו Rashi (ed. במים, v. Rabb. D. S. a. l. note 2) if they have come to such a condition as to need washing in water; הניענו if they need cleansing with natron and aloes; (Yalk. Ex. 381 הניענו במים if they can be cleansed with &c., v. נצל.)

Pi. נגיע (denom. of נגיע) to afflict with leprosy.—Part. pass. מניגע; f. מניגעה; pl. מניגעים. Neg. XIII, 9 מי' מניגעה he who enters a house which is unclean on account of leprosy in the walls. Erub. VIII, 2 הצריה half the time (required for consuming it) is the measure for the stay in a leprous house. Tosef. Neg. VI, 1 היה וכו' לא היה a case of a leprous house has never occurred &c. Ib. אבנים מ' stones from a leprous house; Snh. 71<sup>a</sup>; a. e.

Nithpa. נגיע to be afflicted with leprosy. Ker. II, 3 נגיעים מניגעים a leper that had several attacks in succession (before being purified from the first); Tosef. Neg. IX, 7. Tosef. B. Mets. VIII, 30 וניגעה if one rented a house to his neighbor, and it became leprous; Arakh. 20<sup>b</sup>; a. fr.

נגיע ch. same, to touch. Snh. 19<sup>a</sup> למיגע לא יהיה he will not chance to touch (the corpse). Y. Keth. VII, end, 31<sup>d</sup> למגע דאדא דמיגעין v. שולמיסין; a. fr.

Af. נגיע to bring in contact. Bekh. 28<sup>b</sup> שרץ שרץ he (the judge) made the disputed objects touch a reptile; Snh. 33<sup>b</sup> וכו' דאגעי וכו' (corr. acc.). Zeb. 88<sup>a</sup> להו נגיע he brings the blood in immediate contact with the altar; a. e.

Pa. נגיע to afflict with leprosy.—Part. pass. מניגע. Hull. 60<sup>a</sup> they have a custom in Rome דכל דמני וכו' to give every one stricken with leprosy a reel &c., v. דלללל; Yalk. Ps. 862 דמניגע.

Ithpa. נגיע to be stricken with leprosy. Targ. Is. VI, 1.—Hull. l. c. נגיעה she became a leper; Yalk. l. c. נגיעה.

נגיע m. (b. h.; preced.) plague, esp. suspected leprosy. Neg. II, 4 הני נגיע what must be the patient's position when the priest is examining the plague (Lev. XIII, 3)? Tosef. ib. VI, 7 הני נגיע what are the proceedings at examining a plague in the wall?; a. fr.—Pl. נגיעים constr. נגיעי. Ib. 1, a. fr. מניגעה ב' is subject to uncleanness from house plagues. Ib. 7 לה' ... לה' plagues are the punishment for an evil tongue. Neg. II, 5 מניגי עצמו a priest may examine all suspicious plagues except his own; a. v. fr.—נגיעים the laws concerning plagues. Y. M. Kat. II, end, 81<sup>b</sup>; Hag. 14<sup>a</sup>, v. נגיל.—N'ga'im, name of a treatise of the Mishnah and Tosefta of the Order of Toharoth, and of a section of Sifra (Thazri'a and M'tsor'a).

נגיעה f. (preced. wds.) hurt, detraction. Num. R. s. 14 (ref. to Gen. XII, 12) בנגיעה יוסף .. דבר he said here three things ('lad', 'Hebrew', 'slave') meant to be derogatory to Joseph, v. נגיע.

נגיעה, Y. Shebu. III, 34<sup>d</sup>, v. נגיעה.

נגיע (b. h.) to strike, push; to injure. Tosef. B. Kam. I, 9 נגח נ' if he gored, pushed, bit &c. Num. R. s. 5 וכו' נגח and the Lord struck those who made the golden calf; a. fr.—Part. pass. נגיע; pl. נגיעים. Midr. Till. to Ps. CXVIII, 23 אינן אלו הני וכו' when the nations shall see Israel in prosperity, they shall say, these are not the stricken, these are not the rejected &c.

Nif. נגיע to be stricken. Yoma 19<sup>b</sup>.

Ithpa. נגיע to strike against. Lam. R. introd. (R. Joh. 2) נגיע רגליכם וכו' when your feet shall strike against the mountains &c. (fr. Jer. XIII, 16).

נגיע ch. same. Targ. Ps. LXXXIX, 24. Targ. Ex. XXI, 35; a. e.

Pa. נגיע same. Part. pass. מניגה bruised, wounded. Yoma 53<sup>a</sup> נגיע רגליו וכו' (some ed. נגיע רגליו Ithpa.; Ms. M. a. Ar. עד דמניקפן, v. Rabb. D. S. a. l. note) until his feet were bruised (bleeding) &c.

Ithpa. נגיע to strike against, be bruised. Targ. Jer. XIII, 16.—Yoma l. c., v. supra.

נגיע m. (b. h.; preced.) plague. Ex. R. s. 15 לברוח ... מצרים the Egyptians went around seeking a way how to flee from the plague; a. e.

נגיע (b. h.; emp. גיר) to carry along, roll, v. Nif.—2) to scrape, to saw; v. נגיר.

Pi. נגיע (denom. of נגיר) to do carpenter's work. Yalk. Josh. 7 (ref. to Josh. II, 1) נגיע בידם מניגין.



they had with them carpenter's tools, pretending to be carpenters; Ruth R. to I, 1 (Par. 2) **נגר** (corr. acc.). *Nif.* **נגר** (emp. **נגר** I, a. **משך** (of water) *to be conducted in gutters; to be stored up.* Tosef. Par. IX (VIII), 8 **נגר** *והנמשכין והנגרין* Var. (read: *והנגרין*; ed. Zuck. *והנמשכין והנגרין* v. **נגר**) waters running in channels or stored up.—**נגר** *animals in pens, fish in caufs &c.* Tosef. Bets. III, 1; Bab. ib. 24<sup>b</sup>; Y. ib. III, 62<sup>a</sup> top; Y. Sahh. XIII, 14<sup>a</sup> hot. **נגר** opp. to *המצודות* those found in traps, nets &c.

**נגר** ch. same; 1) *to scrape, plane, saw.* Targ. Is. X, 16 (ed. Lag. **נגר**; corr. acc.).—2) interch. with **נגר** *to be prolonged, continue.* Targ. Prov. XXVIII, 16 **נגר** *והנמשכין* (ed. Wil. **נגר**; ib. 2 **נגר** (ed. Wil. **נגר**; h. text **נגר**).—3) *to run along, flow.* Targ. Job XL, 23 (ed. Lag. a. oth. **נגר**). Targ. Y. Ex. XVI, 21. Targ. Is. VIII, 6 Ar. (ed. **נגר**; a. e.; v. **נגר**).

*Pa.* **נגר** 1) *to saw.* Targ. Is. X, 15 **נגר** ed. Wil. (v. supra).—2) (denom. of **נגר**) *to bolt.* Targ. Jon. II, 7 **נגר** (Bxt. **נגר**; ed. Lag. a. oth. **נגר** corr. acc.; h. text **נגר**).

**נגר** II pr. n. m. *N'gar*, legendary name of one of the ancestors of Haman. Targ. Esth. V, 1; Targ. IIEsth. III, 1 (Targ. Y. Ex. XXXV, 35, v. **נגר**).

**נגר** m. (**נגר**) *carpenter, turner; in gen. artisan.* B. Kam. 32<sup>b</sup>; Tosef. ib. VI, 25 **נגר** a carpenter's workshop. Tosef. Kel. B. Mets. IV, 5, v. **נגר**; a. fr. *Pl.* **נגר** *והנמשכין* Lev. R. s. 5 **נגר** *והנמשכין* how *skillful* are the Israelites that know how &c.; Yalk. Ps. 677 **נגר** (corr. acc.); Midr. Till. to Ps. XIX **נגר**.

**נגר** ch. 1) same. Targ. Ex. XXXV, 35 (Y. **נגר**; h. text **נגר**). Targ. Is. XL, 19; a. fr.—Y. Sabb. VI, 8<sup>c</sup> top **נגר** *והנמשכין* she is ashamed to tell the turner (of ivory), make me another tooth. B. Bath. 73<sup>b</sup> **נגר** a young carpenter; a. fr.—**נגר** *והנמשכין* [the carpenter of the mountain,] *wood-cock.* Targ. Lev. XI, 19; Targ. Deut. XIV, 18 (h. text *והנמשכין*).—Gitt. 68<sup>b</sup> **נגר** *והנמשכין* that is the reason why we translate (*naggat tura*).—Transf. (emp. **נגר**) *artist, master.* Ab. Zar. 50<sup>b</sup> **נגר** *והנמשכין* and there is no master nor son of master that can solve that; Y. Yeb. VIII, 9<sup>b</sup> bot.; Y. Kidd. IV, 66<sup>a</sup> bot. **נגר** *והנמשכין* something which no master, son of masters, can solve.—*Pl.* **נגר** *והנמשכין* Targ. II Sam. V, 11. Targ. Esth. V, 14; a. e.—Pes. 108<sup>a</sup> **נגר** *והנמשכין* we mean artisans' apprentices.—Snh. 106<sup>a</sup> hot., v. **נגר**. Y. Yeb. l. c.; Y. Kidd. l. c., v. supra. Sabb. 123<sup>b</sup>, v. **נגר**.—2) *carpenter's axe.* *Pl.* **נגר** Bets. 33<sup>b</sup> **נגר** *והנמשכין* Ms. M. a. Ar. (ed. **נגר**) helves of axes and adzes; Yoma 37<sup>b</sup> (v. Rabb. D. S. a. I: note 8), v. **נגר**.

**נגר** m. (preced. wds.) [*trimmed chip*,] *door-bolt, pin* fitting into sockets top and hottom. Erub. X, 10, v. **נגר**. Ib. 11, v. **נגר**. B. Bath. 101<sup>a</sup> (in Chald. dict.) **נגר** *והנמשכין* he made the sepulchral chambers like an upright bolt, i. e. placed the bodies in an upright position. Men. 33<sup>a</sup> **נגר** *והנמשכין* if he fastened the door-post inscription (מזוזה) so as to look like a bolt shoved into a case, i. e. horizontally. Y. Meg. IV, end, 75<sup>c</sup> **נגר** *והנמשכין* the case for the inscription in Rabbi's house was made

like an upright bolt (reaching the top of the door). Num. R. s. 15; Yalk. Josh. 32 **נגר** *והנמשכין* (not **נגר**) Jericho was the bolt of Palestine; a. fr.

**נגר** ch. same. Targ. Y. Ex. XXVI, 28.—Y. Erub. X, 26<sup>c</sup> top, v. infra.—*Pl.* **נגר** *והנמשכין* Targ. Y. l. c. 26; 29. Targ. Job XXXVIII, 10 **נגר** Ms. (ed. **נגר**). Targ. II Chr. V, 8, sq. (h. text **נגר**); a. e.—Y. Sabb. XVII, end, 16<sup>b</sup> **נגר** *והנמשכין* the bolts in the house of R. El.; Y. Erub. l. c. **נגר** *והנמשכין* (corr. acc.).—[**נגר**, Targ. Jer. XVII, 8, v. **נגר**.]

**נגר**, v. preced., a. **נגר**.

**נגר** f. (denom. of **נגר**) *carpenter's trade; carpenter's tools.* Y. R. Hash. I, 57<sup>b</sup> top.—Ruth R. to I, 1 (Par. 2); Yalk. Josh. 7, v. **נגר**.

**נגר** ch. same, *carving.* Targ. Ex. XXXI, 5; a. e.

**נגש** (h. h.) also *Nif.* **נגש** *to come in contact; to draw near.* Yalk. Ps. 842 (ref. to **נגש**, Ps. XCI, 7) **נגש** *והנמשכין* none of them comes to thee, none says, provide for me; Midr. Till. to Ps. XVII, 7 **נגש** ed. Bub. (oth. ed. **נגש**, v. **נגש**).—Tanh. Vayigg. 5 (ref. to Gen. XLIV, 18) **נגש** *והנמשכין* he came near (attacked him, v. next w.) with rebukes. Yalk. Gen. 150 (ref. to Gen. l. c.) **נגש** *והנמשכין* *vayyigash* has the meaning of (coming near in) peacefulness &c., v. **נגש**.

*Hif.* **נגש** *to bring near.* B. Kam. 46<sup>b</sup> (ref. to Ex. XXIV, 14) **נגש** *והנמשכין* (a claimant) must offer evidence &c.; **נגש** *והנמשכין* must prefer his claims &c., is the first to be heard; a. e.

**נגש** ch. same, *to attack, gore.* Targ. Y. Ex. XXI, 28. Ib. 32 (ed. Amst. a. oth. **נגש**).—[Yalk. Gen. 148, v. **נגש**.]—Part. **נגש**, f. **נגש**. Gen. R. s. 80, heg. (prov.) **נגש** *והנמשכין* 'Rashi' (ed. **נגש**; Ar. **נגש**) no cow is a gorer until her calf is a kicker (the mother is judged by her daughter).

**נגש** (b. h.; emp. preced.) *to push on, drive, press.* Midr. Till. to Ps. XVII, 7 **נגש** *והנמשכין* none of them presses thee &c., v. **נגש**.—*task-master.* Tanh. Sh'moth 9 **נגש** *והנמשכין* that taskmaster was appointed over &c.; Ex. R. s. 1 **נגש** *והנמשכין* one (Egyptian) taskmaster was appointed over ten (Israelitish) officers. Lev. R. s. 32 (in Chald. dict.) **נגש** *והנמשכין* the taskmaster came early to the officer, saying, go and gather thy men &c.; a. fr.—*Pl.* **נגש** *והנמשכין* Ib.; Ex. R. l. c. Pirké d'R. El. ch. XLVIII **נגש** *והנמשכין* the taskmasters appointed by Pharaoh; a. fr.—Esp. *to exact a debt.* Mace. 3<sup>b</sup> (ref. to Deut. XV, 2) **נגש** *והנמשכין* we do not apply to him (he does not violate the law) 'he shall not exact'; **נגש** *והנמשכין* he will finally (after the lapse of ten years) transgress &c.—Sifré Dent. 113 (ref. to Deut. XV, 3) **נגש** *והנמשכין* but thou must not exact of thy brother.

**נגש** m. (**נגש**) = **נגש**. Targ. Y. Ex. XXI, 29.

נד or נד, v. נד.

נדא, v. נדא.

נדא, Ab. Zar. 28<sup>b</sup> v. אודא רנ, v. נדא.

**נדב** (b. h.) 1) *to make willing, to prompt*. Tanh. T'rum. 3 (ref. to Ex. XXV, 2) שאין לבו נדב... this excludes the insane whom his heart (reason) cannot prompt; (Tanh. ed. Bnb. ib. 2) שאינו מתנדב בלבו... (denom. of נדב) *to offer willingly, donate, consecrate*, contrad. to נד (v. נדב). Ned. 9<sup>b</sup> (ref. to Mish. I, 1) read *nadab* (in place of *nadar*), he made a noble vow &c. Ib. 10<sup>a</sup> read *nodeb* (in place of נדב), he dedicates the sacrifice and fulfills (offers it).

*Nif.* נדב, נדב, *to be donated, dedicated*. Meg. I, 10 כל whatever sacrifice is dependent on vow or dedication; Zeb. 117<sup>a</sup> כל הנדר ונ Ms. M.; Sifré Deut. 65; Tem. 14<sup>b</sup>. Ib. נדר ונ the sacrifices of the Nazarite are not to be classified among the vowed or free-will offerings; a. e.

*Hithpa.* נדב, *to be prompted; to vow a free-will offering; to donate*. Tosef. Ned. I, 1 מנדבין wicked men do not vow offerings. Ib. מנדבין נזירות used to vow to be Nazarites. Men. XII, 3 מנדבין he did not make his vow in the ordinary way of vowing people. Ib. 4 מנדב אדם ונ a man may vow a meal offering of sixty &c. Tanh. ed. Bub. l. c. מנדב is prompted by his heart, v. supra. Arakh. 6<sup>b</sup> מנדב if a gentile donated a lamp to a synagogue. Sifra Tsav, Milluim, Par. 1 מנדב... when the Lord of the world ordered free-will donations for the sanctuary; that no man must donate what is forced out of him, i. e. no pressure may be used for contributions for a sacred purpose; Yalk. Lev. 515. Snh. 43<sup>a</sup> מנדב... worthy women... volunteered their services and brought them (benumbing drinks for the culprits); a. fr.

**נדב**, ch. Pa. נדב, *Ihpa.* נדב, same, *to donate; to be devoted to*. Targ. Is. XIII, 2 מנדבין ed. Lag. (oth. ed. מנדב; h. text מנדב). Targ. Ps. CX, 8.—Pes. 50<sup>a</sup>... מנדבין Israelites will grow rich and offer donations. Arakh. 6<sup>b</sup> מנדב... donated a lamp &c.

**נדבא**, נד, f. ch. = next w. Y. Pes. IV, 31<sup>b</sup> bot. צרכין the Rabbis were in need of contributions.

**נדבה** f. (b. h.; preced.) *free-will offering, donation*. Kinn. I, 1 ואידו נד a vow is called *neder*, when one says, I vow to dedicate a burnt-offering; *nīdabah*, when one says, this animal is to be a burnt-offering. Ib. 3 when an obligatory and a free-will sacrifice are mixed up. Men. I, 1 מנדב, opp. to מנדב. Ib. 2<sup>a</sup> it will be a free-will offering (and the vow itself is not yet fulfilled); opp. to ידא נד it will be the fulfillment of his vow; a. fr.—*Pl.* נדבין. Kinn. I, 1. Ned. I, 1 like their (the good men's) free-will offerings or vows; a. fr.

**נדבה**, נד, pr. n. m. *Nidbah*. Y. Meg. I, 71<sup>c</sup> (twice) (נדב). אשיאן בר נדב Men. 29<sup>a</sup>; אשיאן בר נד

**נדבחה** f. (נדב) *willingness, devotion*. Targ. Ps. LI, 14 Regia (ed. נבואה; h. text נדיבה).

**נדבך** m. (נדב=נדב; v. Del. Prol., p. 150) 1) *rammed wall* (pisé), a mould filled with earth or rubble; a block of a certain size (four handbreadths cubic measure), or a course of bricks &c., used as 'binder' (coagmentum); in gen. a course of stones, layer. Y. Shebi. III, 84<sup>c</sup> bot. נדבך he who contracts to build *nidbakh*, must build with blocks of four handbreadths as far as the space contracted for (v. infra). Sabb. 115<sup>a</sup> אמר לבנאי he said to the builder, sink it (the translation of the Book of Job) under the rubble; Y. ib. XVI, 15<sup>c</sup> top. Ber. II, 4 mechanics at work may read the Sh'ma while standing on top of a course of the wall. Sabb. 125<sup>b</sup> מנדבך a mouldful of stones (v. מנדבך); a. fr.—2) a frame carried to the building ground with tools and vessels above and under it. Tosef. Ohol. VII, 1 if four persons carry a frame the poles of which have not the size of a plough-handle; Ohol. VI, 1 (ed. Dehr. נדבך; Ar. נדבך, read: נדבך; Maim. a bier). Zab. V, 2 נדבך if the gonorrhoeist has his finger under the frame (while it is carried).—*Pl.* נדבך, נדבך. Ohol. XIV, 1 a distance of three courses of stones which is twelve handbreadths; Tosef. ib. XIV, 8; Y. Shebi. III, 84<sup>d</sup> top. Ib. three courses of trimmed stones making ten handbreadths, v. נדבך.

**נדבך**, נד, ch. same, a course of stones, tier. Ezra VI, 4 נדבך.—Targ. Hag. II, 15 (h. text נדבך).—*Pl.* נדבך, נדבך. Ezra I. c.—Targ. Zech. IV, 10. Targ. Ez. XLVI, 23 (h. text נדבך, נדבך).

**נדבך** II pr. n. m., v. נדבך.

**נדבכה** (sub. ביה) pr. n. *Nidbakhah*, name of an idolatrous temple (and market) in Baalbec (or in Acco). Ab. Zar. 11<sup>b</sup>. [Ib. נדבכה some call it *Nithbara*, missing in Ms. M.; v. Rabb. D. S. a. l. note.]

**נדד** (b. h.) 1) *to move, shake, chase*. Snh. 107<sup>a</sup> (ref. to Ps. XI, 1) צפור נדדו... lest they say, that mountain among you (David)—a bird has shaken it. Esth. R. to VI, 1 נדדו שמים כסא ונ the heavens shook the throne of &c. Sifré Dent. 38 ונדדו שנתו ונ and chases away the sleep of his eyes (watches constantly) over it; a. e.—2) *to be restless, flee*. Meg. 15<sup>b</sup> (ref. to Esth. VI, 1) נדדה the sleep of the King of the world fled; ib. נדדו עליונים those on high were agitated; Pirké d'R. El. ch. I; a. e.—Tosef. B. Kam. IX, 27 ונדדה and the tooth was loosened.—Part. pass. נדד; f. נדדה. Ib. שינו... נדדה if his tooth had been loose, and he (the master) caused it to fall out; Kidd. 24<sup>b</sup>; a. e.

*Pl.* נדד, *to make unsteady, chase*. B. Bath. 10<sup>a</sup> שמינדין who chase the sleep from their eyes (study by night). Keth. 62<sup>a</sup> שמינדין who keep themselves awake (while their husbands are studying); a. e.—Lev. R. s. 18, v. נדד.

*Hithpa.* נדד, *to be shaken*. Yalk. Lev. 571 נדדו

provided it (the bench) be not shaken (when they sit on it).

**נדר** ch. same, *to be restless, flee*. Targ. Job VII, 4. Targ. Ps. LV, 8. Targ. Esth. VI, 1 נדר; a. fr.

**Pa.** נדר 1) same. Targ. Job XV, 23 (some ed. נדר part. pass. *Af. driven about*).—2) *to make (sleep) flee, to keep awake*. Targ. Esth. I. c. נדר ed. Lag. (ed. Amst. נדר; oth. ed. נדר; corr. acc.).—3) *to cause to be sleepless*. Targ. II Esth. I. c. *Ithpe. נדר to be restless, agitated*. Ib.

**נדרה** נדר f. pl. constr., נדר (preced.) *wakefulness*. Targ. Job VII, 4 (h. text נדרים).

**נדרה**, נדר. v.

**נדרה** f. (b. h.; נדרה) 1) (נדרה) *isolation, condition of uncleanness, esp. period of menstruation*. Sabb. 64<sup>b</sup>, a. e. (ref. to Lev. XV, 33) נדרה she shall remain in her isolation (from her husband) until &c. Ib. VI, 5 נדרה which she has prepared for her menstruating time. Ib. II, 6 נדר (= במצות) in the observance of the laws connected with menstruation; a. fr.—2) (sub. נדר) *a woman during menstruation, menstruant*. Nidd. I, 7 נדר, expl. ib. 11<sup>a</sup> נדרה during the days of actual menstruation. Treat. Kallah beg. נדרה a woman after menstruation before she has taken the ritual bath; נדר is to be treated like a woman during menstruation; a. fr.—*Pl. נדרה*. Nidd. IV, 1 נדר are to be treated like menstruant; a. fr.—*Niddah*, name of a treatise, of the Order of Tohäroth, of Mishnah, Tosefta and Talmud Babli and Y'rushalmi (fragmentary).—Ab. III, 18 נדרה the laws treated in Arakh. II, 1 (8<sup>a</sup>), v. נדרה.

**נדרה**, Neg. VI, 4 ed. Dehr., v. נדרה.—Ohol. VI, 1 Maim., v. נדרה.

**נדרה, נדרה**, v. sub נדרה.

**נדרה** f. (נדר) [*migrant*], name of a species of edible locusts. Targ. Y. Lev. XI, 22 (ed. Vien. נדרה); v. נדרה.

**נדרה, נדרה** m. (v. נדר) *a bride's outfit*, given by her father; *wedding equipment*. B. Mets. 74<sup>b</sup> נדרה paid a stipulated amount for an outfit to be delivered at the house of his daughter's father-in-law; נדרה in the meanwhile the value of the equipment was reduced (and the father-in-law refused to receive it for the value stipulated). Keth. 54<sup>a</sup> נדרה a man in his dying bequest defined the nature of the equipment for his daughter. Taan. 24<sup>a</sup>; a. e.

**נדרה** (b. h.) *to slip, move away*.

**Nif.** נדר 1) (interch. with נדרה) *to be banished, exiled*. Y. Snh. X, 29<sup>c</sup> top (ref. to Is. XXVII, 13) נדר those who were exiles in the land of Egypt means the generation of the wilderness. Midr. Till. to Ps. CXLVII, 2 נדרה (or נדרה); a. e.—2) *to be made to slip, to be led away (to idolatry)*; נדרה the case of a place whose inhabitants were led astray, the condemned town (Deut. XIII, 13 to 18). Snh. X, 4 נדרה the inhabitants of a condemned city. Tosef. ib. XIV, 1, a. e.

a case of a condemned city never occurred nor ever will occur. Ib. נדרה three cities dare not be condemned (at a time) in Palestine; Yalk. Deut. 886 נדרה (Pu.); a. fr.

**Hif.** נדרה *to lead astray*. Snh. VII, 10 נדרה a maddiah (amenable to the law Deut. I. c.) is he who says, let us go and worship &c.; contrad. to נדרה; ib. 67<sup>a</sup> נדרה the seducers of a condemned city are meant here. Ib. נדרה a prophet that led a town astray. Ib. X, 4 (111<sup>b</sup>) נדרה if women led a town astray; נדרה if the seducers were outsiders; נדרה unless the seducers are men; a. fr.

**Hof.** נדרה 1) *to be led astray*. Ib. נדרה if a minority of the town was led astray. Tosef. ib. XIV, 3 נדרה they were led astray along with the inhabitants; a. e.—2) (interch. with נדרה) *to be banished*. Yalk. Num. 739 נדרה I have been banished from the Tabernacle.

**נדרה** ch. same, *to cause to slip*. Targ. Ps. LXII, 5 (some ed. נדרה, corr. acc.).

**Ithpa.** נדרה *to be banished*. Targ. Job VI, 13 נדרה Regia (ed. אחרונה; h. text נדרה).

**נדרה, נדרה** (b. h.; cmp. preced.) *to be restless, flee*. Pi. נדרה *to banish, excommunicate*. Ber. 19<sup>a</sup> נדרה whom did they (the scholars) excommunicate? Ib. נדרה the court proclaims the ban to protect a teacher's authority. Pes. 52<sup>a</sup> נדרה we excommunicate for disregarding the second Holy Day observed in the diaspora; a. v. fr.—[Yalk. Is. 287 נדרה, v. נדרה].—Part. pass. נדרה; pl. נדרה. M. Kat. 15<sup>a</sup> נדרה one excommunicated by the Lord, i. e. a mourner. Ib. נדרה dare an excommunicated person study the Law? Ib. נדרה must an excommunicated person rend his garments? Ned. I, 1 נדרה I vow to be excommunicated towards thee, i. e. I vow not to receive any favors at thy hands. M. Kat. 17<sup>a</sup> נדרה one excommunicated by a teacher must be treated as such by his disciple (the latter cannot raise the ban). Ib. נדרה one excommunicated by the authorities of his own city. Ib. 15<sup>b</sup> נדרה during all the years the Israelites were in the wilderness, they were excommunicated (by the Lord); a. v. fr.

**Hithpa.** נדרה, *Nithpa. נדרה to be excommunicated*. Eduy. V, 6 נדרה God forbid (to say) that 'A. was excommunicated. Ib. נדרה he who dies while under excommunication has a stone placed on his coffin; a. fr.

**נדרה** I ch. same; part. pass. נדרה *isolated, excommunicated*. Ned. 7<sup>a</sup> נדרה I will be isolated from thee (=h. נדרה, v. preced.).

**נדרה II, נדרה** ch.=h. נדרה 1) *to bespatter, asperse*. Kidd. 49<sup>a</sup> נדרה (בי) נדרה Ar., that she may go and asperse me before my neighbors.—2) (neut. verb) *to spatter, be sprinkled*. Targ. II Kings IX, 33.

**Af.** נדרה 1) same. Targ. Lev. VI, 20, נדרה (Ms. III נדרה).—2) *to sprinkle*. Ib. IV, 17; a. fr.—Targ. Ps. CXVIII, 27 נדרה

ed. Lag. (some ed. יתרון, corr. acc.; ed. Wil. יתרון).—3) *to throw, pitch*. B. Kam. 98<sup>a</sup>, a. e. אָרִי, אָרִי, אָרִי.

\***נְדִינָא** m. pl. (נְדִי) *fugitives*. Y. Sabb. IV, 7<sup>a</sup> הרי נ' נְדִינָא (ed. Krot. 'נדי') is there not against thee the case of the fugitives of Ashkelon? (Koh. R. to I, 15 וְהָאֵלֶּה הַנְּדִינָא;—the case cited is unknown).

**נְדִיָּן** m. (נְדִי) *nadyan*, a species of edible locusts, v. נְדִיָּא. Sifra Sh'mini, Par. 3, ch. V, expl. חגב (Lev. XI, 22); Hull. 65<sup>a</sup> גדיאן, read נְדִיָּאן.

**נְדִיָּן** m. (v. נְדִי II) *wash-pond*. B. Bath. 19<sup>a</sup> חנ' נְדִיָּן (Ms. M. חנ'ר, Ms. H. חמניאן, ed. Pes. חנ'ר, v. Rabb. D. S. a. l. note 5), contrad. to מחצן.

**נְדִירָא**, v. נְדִירָא.

**נְדִל** m. (v. Syr. נְדִילָא, P. Sm. 2290, 925) *polyp, centipede*. Sifra Sh'mini, Par. 10, ch. XII, expl. מרבה מעין שדוא (Lev. XI, 42); Hull. 67<sup>b</sup>.—Mikv. V, 3 מעין שדוא כן משיך כן channels radiating like the feet of a centipede. Erub. 8<sup>b</sup>, v. מבו.

**נְדִל** ch. same. Targ. Y. Lev. XI, 42.—Y. Sabb. I, 3<sup>b</sup> bot. נ' ארעבר נ' the skeleton of a fish changes into a centipede.

**נְדִן** (Assyr. nadanu, v. Fried. Del. Proleg. p. 139; v. נְדִין *to give; to place*; (neut. verb) *to be given*. Y. Snh. X, 29<sup>b</sup> bot. (ref. to נְדִין, v. preced.) Gen. VI, 3) לא יִדֹן... שאני נותן רוחי לא יִדֹן... my spirit shall not be given to him, (which means) I shall not put my spirit into them &c. (at the time of the resurrection); Bab. ib. 108<sup>a</sup>; Gen. R. s. 26; v. next w.

**נְדִן** m. (b. h.; preced.) [*place where a thing is put*], *sheath, case*. Snh. 108<sup>a</sup> (ref. to נְדִין, v. preced.) רוחיהם לא יִדֹן... their souls shall not return to their cases (bodies); Y. ib. X, 29<sup>b</sup> bot.; Gen. R. s. 26.—Pl. נְדִין. Ib. ... מחויר I shall not return their spirits to their cases.

**נְדָנָא** ch. same. Targ. Ez. XXI, 35 (ed. Lag. לנ'), v. נְדָנָא.

**נְדָנָא** (Pilp. of נְדָנָא) 1) *to make restless, shake, weaken*. Lev. R. s. 18 (ref. to נְדָנָא, Is. XVII, 11) נְדָנָא עליכם קצירן וכו' (or קצירין; Ar. נְדָנָא, fr. נְדָנָא) (through your willing acceptance of the Law) you had made powerless over you the harvest (harvests, destructive forces) of the governments &c.; Yalk. Is. 287 נדיח עלי (corr. acc.)—2) (neut. verb) *to be rocked*. Gen. R. s. 53 נְדָנָא עריסא וכו' never was a cradle rocked before it was rocked in the house of Abraham, i. e. never before was there such a festival at the weaning of a child.

*Nithpa*. נְדָנָא *to be moved, stirred up*. Ex. R. s. 20, end חנ' נְדָנָא Joseph's coffin (sunk in the Nile) was stirred up (and came to the surface; Tanh. Ekeb 6 נְדָנָא; Tanh. B'shall. 2, a. e. צק). Cant. R. to VI, 10 (play on נְדָנָא, ib.) כדור שנ' שנונני לנלואו like the generation (of Hezekiah) that was stirred up for its exile; ib. שנונני לנלואו like the generation (of גילה (read: יגלה

the Messiah) which shall be moved about as if to go into exile, but shall not go. Ib. מְנַדְדִּים ממשע וכו' moving from journey to journey; a. e.

**נְדָנָא** m. (preced.) *moving about, exile*. Gen. R. s. 39 (expl. נְדָנָא, Ps. LV, 9) נ' טלול וכו' *n'dod* means moving about, exile after exile.—2) (sub. ראש) *head-shaking*; נ' an act at which people shake their heads as being wrong. Tosef. Yeb. IV, 8; Pes. 50<sup>b</sup> (Ar. לעברה נ').

**נְדָנָא**, v. נְדָנָא.

**נְדָנָא** (b. h.; cmp. נְדָנָא) [*to drive, scatter*], (neut. verb) *to spread* (of odors). Gen. R. s. 39, beg. נְדָנָא ריחו נְדָנָא its perfume went forth. Ber. 51<sup>a</sup> נְדָנָא... נְדָנָא Ms. M., shall he who has eaten garlic so that his breath smells, eat again, that his breath may smell still more?, i. e. having done one wrong, shall one do another wrong?; a. fr.

**נְדָנָא** ch. same; part. נְדָנָא. Targ. Cant. IV, 10. Targ. Y. Ex. XL, 5 (ed. Vien. נְדָנָא).

\**Itkpe*. נְדָנָא *it blows*. Ab. Zar. 55<sup>a</sup> ולא וילא ארי מישא Ms. M., when a wind blows in the world and no rain comes, (v. גוף).

**נְדָנָא** (b. h.; cmp. נְדָנָא) [*to keep off*], *to vow* (abstinence). Ned. V, 1 שְׁנָדָנָא וזה מזה who vowed not to receive benefits from one another. Ib. III, 6 הַנְּדָנָא מִיִּדְדִּי דִּים he who vows to forbid himself benefits from seafarers. Ib. VI, 1 שְׁנָדָנָא מִן הַמְּבֹשֶׁל who vows to abstain from whatever is cooked. Ib. 77<sup>b</sup> כָּל הַנְּדָנָא אֶפְ"פ וכו' whoever vows, even if he fulfills his vow, is called a sinner. Ib. I, 1... בְּנִדָּר his is a valid vow implying nazariteship and sacrifice. Naz. IV, 4 שְׁנָדָנָא בְּנִדָּר who vowed to be a Nazarite; a. fr.—Imperative: הִדָּר. Snh. III, 2 לִי בְּחִי רִשְׁךָ vow (swear) to me by anything concerning thy person (and I will accept it as a legal oath). Kidd. 41<sup>a</sup> רִשְׁךָ רִשְׁךָ renounce all benefit from him.—Ned. III, 4 נְדָנָא לְהַרְגִּין (Tosef. ib. II, 2 (חולין) you are not bound by a vow made to escape robbery by highway-men &c. Arakh. I, 1, a. e. נְדָנָא מִדְּרִים may vow to dedicate the value of a certain person to the sanctuary, contrad. to נְדָנָא q. v.—Part. pass. נְדָנָא *being under the obligation of a vow; being the legitimate subject of a vow*. Shebu. 20<sup>a</sup> וְהָיָא שְׁנִי בְּאִתְּרִי וְהָיָא שְׁנִי וְהָיָא שְׁנִי provided he was bound by a vow to fast on that day; Ned. 12<sup>a</sup> וְהָיָא שְׁנִי בְּאִתְּרִי וְהָיָא שְׁנִי that he has vowed to fast regularly on that day (every week). Ib. 13<sup>a</sup> דָּבָר דָּבָר a thing which can be made forbidden by a vow (not otherwise forbidden by law). Ib. 46<sup>a</sup> וְהָיָא שְׁנִי וְהָיָא שְׁנִי interpret מִדָּר as meaning, and he through his own vow is forbidden any benefit &c. Naz. 9<sup>b</sup> וְהָיָא שְׁנִי he is under the influence of a vow (of abstention from dried figs) and is also a Nazarite; a. e.

*Nif.* נְדָנָא 1) *to be made the subject of a vow; to have one's personal value dedicated to the sanctuary*. Arakh. I, 1 נְדָנָא וְהָיָא שְׁנִי are entitled to dedicate (v. supra) and to be dedicated. Ib. 3 נ' cannot be dedicated (has no value); a. fr.—2) *to be vowed for a sacrifice*. Meg. I, 10 נְדָנָא, v. נְדָנָא, a. e.